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PROCEEDINGS
OF THE
FIRST NATIONAL CONVENTION
OF
DEAF-MUTES

HELD IN

CINCINNATI, OHIO,

AUGUST 25TH, 26TH, AND 27TH, 1880.

Dec. 16, 77551

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GALLAUDET COLLEGE
WASHINGTON, D. C.

PROCEEDINGS

OF THE

NATIONAL EXECUTIVE COMMITTEE,

HELD IN THE GIBSON HOUSE, CINCINNATI, O., AUGUST 24, 1880.

Mr. Robert P. McGregor in the chair. It was moved that the Convention be opened with prayer by Rev. Mr. Mann. Passed.

Voted that the presiding officer be empowered, after prayer, to choose a Committee on Permanent Organization and another on Rules.

Voted then that the Convention be called to order at the Bellevue House, at ten o'clock in the morning of the 25th.

It was agreed on motion of Mr. Freeman, that the Convention should be held from ten A.M. until two P.M. ; but afterward, on motion of Mr. Chapin, an amendment was made, changing the hours from ten A.M. to two P.M., to from ten A.M. to one P.M.

R. P. MCGREGOR, of Ohio.
L. M. CHAPIN, of West Virginia.
E. S. FREEMAN, of Georgia.
E. A. HODGSON, of New York.
H. WHITE, of Massachusetts.

*Members of the
Committee.*

Dec. 10, 1964

77551

PROCEEDINGS
OF THE
FIRST NATIONAL DEAF-MUTE CONVENTION,

HELD IN THE

BELLEVUE HOUSE, CINCINNATI, O., AUGUST 25, 1880.

Mr. R. P. McGregor, Chairman of the National Committee, called the meeting to order at ten o'clock A.M., and Rev. A. W. Mann opened proceedings with prayer. Mr. McGregor then delivered a neat little speech, explaining the object of the meeting, and closed by nominating Mr. Edmund Booth, of Anamosa, Ia., as temporary chairman. Mr. Booth was chosen temporary chairman by acclamation. He was escorted to the chair by Messrs. Selah Wait, of Illinois, and H. C. Rider, of New York. On taking the chair, he delivered an interesting speech, thanking the Convention for the honor. In the course of his remarks, he called attention to the wonderful change for the better that had taken place in the intellectual and social status of the deaf-mutes since he left school, over forty years ago. He said the large number of intelligent faces he was confronted with, was proof of the value of education. His remarks were vigorously applauded.

Mr. D. W. George, of Chicago, was chosen as temporary secretary.

The following were chosen as a Committee to nominate permanent officers :

E. A. HODGSON, of New York.

WM. S. JOHNSON, of Alabama.

A. C. POWELL, of Ohio.

R. H. ATWOOD, of Massachusetts.

SELAH WAIT, of Illinois.

The following Committee on Rules was appointed :

H. C. RIDER, of New York.

H. WHITE, of Massachusetts.

S. M. FREEMAN, of Georgia.

P. P. PRATT, of Ohio.

E. L. CHAPIN, of West Virginia.

J. E. GALLAGHER, of Illinois.

G. T. DOUGHERTY, of Missouri.

S. J. VAIL, of Indiana.

Mr. T. F. Fox, of New York, moved that the Chairman appoint a Committee on Credentials. Mr. Booth, in the chair, ruled the motion out of order on the ground that the Convention was not a meeting of delegates bearing credentials, but was a mass-meeting, at which each member was self-elected, if a delegate at all.

While waiting for the reports of the Committees, Rev. Mr. Chamberlain, of New York, and Messrs. George Holmes and Frank Read made short speeches. There were calls for Mr. H. C. Rider and Rev. A. W. Mann, but both begged to be excused.

Mr. D. W. George suggested that the Chairman invite Mr. William Hoagland—the oldest member of the Convention present—to a seat on the platform. The suggestion was adopted, and Mr. Hoagland, treading briskly under the weight of seventy-five winters, mounted the platform and made a speech, which the Convention applauded enthusiastically.

The Committee on the nomination of permanent officers made the following report :

For President, R. P. McGregor, of Ohio ; 1st Vice-President, H. C. Rider, of New York ; 2d Vice-President, R. H. Atwood, of Massachusetts ; 3d Vice-President, D. W. George, of Illinois ; 4th Vice-President, S. M. Freeman, of Georgia ; Corresponding Secretary, Robert Patterson, of Ohio ; Recording Secretary, S. J. Vail, of Indiana ; Treasurer, R. B. Lawrence, of Louisiana.

Mr. Patterson, the nominee for Corresponding Secretary, said that it would be impossible for him to serve, and moved that E. A. Hodgson, of New York, be selected in his stead. Mr. S. J. Vail expressed an unwillingness to act as Recording Secretary ; and on motion of Mr. A. B. Greener, George T. Dougherty,

of St. Louis, was put on the ticket as a candidate for that office. A vote being taken, the following officers were elected :

R. P. MCGREGOR,	- -	President.
H. C. RIDER,	- -	1st Vice-President.
R. H. ATWOOD,	- -	2d Vice-President.
D. W. GEORGE,	- -	3d Vice-President.
S. M. FREEMAN,	- -	4th Vice-President.
E. A. HODGSON,	-	Corresponding Secretary.
G. T. DOUGHERTY,	-	Recording Secretary.
R. B. LAWRENCE,	-	Treasurer.

Mr. A. C. Powell suggested that Messrs. E. L. Chapin and Robert Patterson be chosen to escort Mr. R. P. McGregor to the chair. The suggestion was adopted, and President McGregor took the chair amid great enthusiasm, and made an appropriate speech, thanking the Convention for the honor and promising to perform the duties of the office to the best of his ability and impartiality.

Mr. George T. Dougherty then took his place as Recording Secretary.

Mr. Atwood, of Massachusetts, moved that the President appoint a Committee of Three to enroll the names of all the members of the Convention. Accordingly, Messrs. Atwood, Larson, of Wisconsin, and Hoagland, of Kentucky, were chosen.

A letter of regret was received from Mr. J. T. Tillinghast, of Massachusetts, and was read to the Convention by President McGregor.

Mr. Larson's motion to adjourn till ten o'clock the next morning failed, no one seconding it.

Mr. Greener, of Ohio, afterwards renewed the motion, but it failed, 17 voting for and 24 against it.

President McGregor announced that the photographer, with whom he had conferred, would be ready to take pictures of the Convention Hall and also of the members of the Convention in a body, the next day. He appointed Mr. Powell a Committee to get the names of those members who should like to obtain copies of the pictures.

Mr. Powell's motion, which was the same as Messrs. Larson and

Greener's, was agreed to, and the Convention adjourned till ten o'clock Thursday morning.

THURSDAY'S SESSION.

The Convention was called to order at 10:20 A.M., President McGregor being in the chair. Rev. Mr. Chamberlain, of New York, invoked the blessings of God upon the session; after which the minutes of yesterday's proceedings were read and approved.

The President requested all the delegates to be ready for pictures by four o'clock P.M.

Mr. H. C. Rider, of New York, reported that the Committee on Rules, after much deliberation, recommended the rules of the United States House of Representatives, as set forth in "Webster's Manual," for the government of the Convention.

Mr. Vail, of Indiana, suggested that each member who was about to speak, should come to the platform instead of standing by his seat.

The Committee on Enrollment reported 143 arrivals, and expected some twenty or thirty others during the day.

Mr. T. F. Fox, of New York, took the floor, and speaking of the expenses incurred by both the National and Local Committees, offered a resolution to the effect that all such expenses should be covered by voluntary subscriptions from the delegates. Mr. Harry White, of Boston, preferred equal assessments on all the members; and he was followed by Mr. Dougherty, of St. Louis, who offered to amend Mr. Fox's resolution so that the membership fee at each Convention should be one dollar. The amendment was not accepted by the mover. Rev. Job Turner, of Virginia, suggested that in case of the adoption of Mr. Fox's resolution, each of the members who might subscribe enclose his donation in an envelope. Mr. Fox's resolution being put to a vote, failed of adoption by a vote of 7 to 24. Mr. Dougherty then changed his amendment just mentioned, to a motion. Mr. Hodgson, of New York, spoke favorably of the motion; and Mr.

Carraway, of Mississippi, offered an amendment which charged fifty cents for a membership, but afterwards withdrew it. Mr. Dougherty accepted Mr. George A. Holmes' amendment, which charged half the price in favor of members from the fair sex. The motion, as amended thus, was passed by a large majority.

Mr. Lawrence, of Louisiana, offered a resolution that an invitation be extended to the Mayor and officials of Cincinnati, to visit the Convention during the session. Messrs. Booth, of Iowa; Johnson, of Alabama, and Emery, of Illinois, were appointed a Committee to notify the Mayor and officials of the invitation.

Mr. Dougherty moved that the president be empowered to choose one member from each State represented at the Convention, to constitute a National Executive Committee. Mr. Wait, of Illinois, thought that the Committee would be too large, suggesting that two should be appointed from each of the geographical sections of the Union; which number would not exceed nine. Mr. Atwood, of Massachusetts, remarked that the board, that is, the present officers, would do for a National Committee. Mr. Emery moved to lay Mr. Dougherty's motion on the table. On motion of Mr. Greener, of Ohio, the Convention took a recess till two o'clock in the afternoon.

AFTERNOON SESSION.

The Convention re-assembled at two o'clock, with President McGregor in the chair.

Mr. Atwood's amendment to Mr. Dougherty's motion was rejected, two voting in the affirmative. Mr. George's amendment, making the Convention assembled a National Executive Committee with the power to select the place and time of its successor, shared the same fate. At last, Mr. Dougherty's motion was put to a vote and passed.

Mr. Hodgson, of New York, occupied the floor, and read a paper on "Industrial Education of Deaf-Mutes,"

INDUSTRIAL EDUCATION OF DEAF-MUTES.

BY E. A. HODGSON, OF NEW YORK.

In selecting Industrial Education as our subject, we begin with the firm impression that we can say nothing upon this topic that has not already been said ; nevertheless, we will have accomplished our purpose if we present the old ideas in a different way, and will feel that to many here assembled they are entirely new.

Industrial Education, we are well aware, comprises all the different occupations of man, but it is our intention to confine our remarks as much as possible to the trades and occupations which are at present carried on in our deaf-mute schools.

All of you are aware that nearly every institution for the deaf and dumb in the United States gives instruction in one or more trades in connection with the educational department proper. But although these institutions are continually graduating pupils who have been employed for years in the shops, observation has taught us that there are very few first-class workmen at any of the trades who are deaf-mutes. Boys while at work in these institution shops form a habit of measuring their skill and capacity by the ability displayed by the most proficient among their fellows, not for a moment reflecting that the most skillful workmen among their comrades are far behind the standard of ability which is established in the outside world.

The foreman is so frequently overtaxed with the amount of work assigned to him, and the hint that is broadly given by those over him that *quantity*, not *quality*, is required, that he does not have the time, even if he has the inclination, to devote to the *careful* and *thorough* instruction which is so desirable, and of such incalculable benefit to the pupils when the time arrives for them to leave the institution, which has so long been their home, and go forth to do battle with the world, many of them with no other resource than the knowledge they have gained during their stay at school. In the industrial departments of many of our institutions, the object aimed at seems to be to make, if possible, the receipts cover the outlay and general expenses of carrying on the department. Little or no thought is given to the proficiency of the pupil in his work; he is very seldom encouraged, and the consequence is that he will shirk his duty on every possible

occasion. All this tends to the utter inefficiency of the trades department, and the seeming lack of interest manifested by the pupil is pointed to as the prime cause. But it is not the real cause. The fault lies at the top among those who govern, and not among those who are governed. The efforts of the foreman to do well are usually overlooked, and his shortcomings criticised; so that, unless his heart is wrapt up in his work alone, he soon sees the inutility of trying to please by endeavoring to make the pupils skillful workmen, and will, on the contrary, concentrate his energies to the supposed main object—that of making money—without in the least considering the hurtful effect such a course will be likely to exert upon those under his care.

Every one knows and acknowledges the importance of making the pupil a thorough workman at some trade. Every one will admit that a complete and careful course of training will accomplish this. Yet year after year scores of young men leave school, to gain in the course of a few months the unenviable reputation of being almost entirely ignorant of the trade which they had for several school-terms been engaged in learning. There may be a few exceptions to this rule, but the great majority make this reputation for their class, and the really competent deaf-mutes find it hard to convince people with whom they are seeking employment that they are possessed of a fairly thorough knowledge of their trade.

The want of proper and adequate material is often a serious drawback in our Institution shops. In every trade, success depends upon the careful and correct execution of all the different parts, and where the proper tools and material are wanting, this can not be accomplished.

Having stated some of the principal hindrances to a good industrial education for the deaf and dumb, let us consider the question of how this state of things can be changed. It is plainly evident that the only way to alter for the better the system pursued, is to have more general and special attention given to the trades, together with good masters of shops—men who are in entire sympathy with the work for which they are engaged—and all the tools, etc., which are required to turn out first-class work at each individual trade. Then impress on the young apprentice that he will be expected to do well whatever he undertakes, no

matter how long it may take him to do it—for time is never wasted when devoted to attaining perfection. Make him understand that if he really wishes to become a good workman, constant care and unceasing attention to even the smallest details of work is necessary, and that the only way to become expert in his trade is, by long, faithful and earnest practice, and hard study and thought, coupled with a strong desire to succeed.

To encourage the pupil to this end, we would suggest a periodical examination by some one who is conversant with the details of the trade the former is learning. An examination once every three months would do a great deal towards inspiring an enthusiasm and interest amongst the learners, and would result in untold benefit to them in after years.

We consider the industrial education of the deaf and dumb to be of equal importance with that of the ordinary class-room instruction, and although book-learning is held in far greater general estimation, it is rarely of itself sufficient to enable the pupil to earn his own living after he leaves school. And we believe that a time will come, though it may be slow in coming, when a school for deaf-mutes will mean something more than a place to commit sentences to memory, and the ideas of both teacher and scholar will embrace a wider range than text-books, when the *industries*, which are now so undervalued or ignored, will receive their full share of attention, and when the graduate will leave his *Alma Mater* fully armed and equipped to meet the obstacles which he will have to encounter in his struggle for daily bread. When strong in the resources of mechanical knowledge, he can dispense with the charity of the tender hearted, can resent the impositions of the mean and selfish, and can stand up for the rights which our American Constitution accords to every honest man.

This is what a good education in the trades will do for our silent brethren, this is what will give them equality in business and in social circles, and it is for this purpose that we are all assembled here to-day—to advance our class in social rank, to endeavor to prepare or point out the way to a life of useful happiness for the deaf and dumb.

We have spoken of the trades as connected with deaf-mute schools, because there is where the error lies. “As the twig is bent, the tree is inclined,” and the root of the evil exists in the

inadequate provision for and the incompetent instruction given to the pupils in the trades while at school. We are aware that this state of things does not exist in all of the different shops of the various institutions; and, in fact, we know of a case or two where little fault can be found, but all who have had any experience in the matter will acknowledge the general truth of what we have said.

If any of my friends here assembled have been victims to the false course of industrial education pursued in the schools from which they have severally been graduated, I would counsel all such not to be discouraged, because you may hitherto have met with failure and disappointment; but letting the "dead past bury its dead," resolve to work with new added energy in the future. That you are inferior to your fellow-workmen who both hear and speak, should not deter you from striving by careful and painstaking performance of your duty to advance. Let your object be excellence, and there is little doubt but your endeavors will in the end result in entire satisfaction to yourselves and to your employers.

Mr. Read, of Illinois, commented on the subject briefly, emphasizing his remarks on *quality* as against *quantity*, which, as the paper points out, is too generally the policy in deaf-mute establishments.

Rev. Mr. Mann, of Cleveland, Ohio, who followed, said he had never met with a graduate fresh from his *Alma Mater* who had had a complete mastery of his trade and who was not in need of a re-apprenticeship, and endorsed Mr. Hodgson's paper generally.

The next paper read was on "The Value of Encouragement and Commendation," by Mr. H. C. Rider, of Mexico, N. Y., and delivered in signs by Rev. Mr. Mann.

VALUE OF ENCOURAGEMENT AND COMMENDATION.

BY H. C. RIDER, OF NEW YORK.

MR. CHAIRMAN, LADIES AND GENTLEMEN :—This is a proud moment for me—not because I happen to have the honor of being the delegate appointed by the Empire State Deaf-Mute

Association, and therefore the representative of the mutes of that great State—but because we deaf-mutes gather here in this beautiful city of Cincinnati in a *National Convention*.

Those words imply much. They show what progress has been made in deaf-mute education and advancement since the revered pioneers of mute instruction in this country, Thomas H. Gallaudet and Laurent Clerc, arrived at Hartford, Conn., and founded the American Asylum in 1817. Many times the work has seemed to be at a stand-still; but it has gradually and continually crept on, until to-day we see a grand realization of our hopes, and also of the hopes of departed generations; but there is much to be done yet, and I believe these national meetings will in many ways help on the work.

This world is a cold and indifferent one, and we all are apt to grow into the spirit of the world in these particulars at least, and because of this we many times defeat projects fraught with much good. Now, it is not my intention to bore you with a long speech, but for a few moments I would like to call your attention to *the value of encouragement and commendation*.

Man is a very sensitive being, and is affected by every action of those around him, whether he wills it or not. He may seem utterly indifferent to what others do, but still his surroundings exert a powerful influence over him. Let me give an instance or two. It has passed into history as a fact that the glance of a pretty girl as she tripped along the corridor of Windsor Castle was the primal cause of the change of religion of the British Empire under Henry VIII. Surely the cause was a trivial one, yet how mighty was its outcome, and the influence of the train of events following!

Another instance: Simply a word was spoken, but it was a kind word, and it showed that the speaker trusted him, and that saved John B. Gough, the great temperance orator. Would it not have been sufficient return for that act if he had simply been reclaimed for his family and himself? But consider for one moment the vast amount of good that has been done by this eloquent man; hundreds, yea, thousands have been brought back into paths of peace and happiness, but eternity alone will show the grand result of Gough's work. We can not here conceive the vast influences that have their centre in that kind word to that drunken man.

Instances, though, of this class need not be multiplied. Prominent examples of the power of kind words are so numerous that each of us could give many of them.

To our assertion that man is a sensitive being, easily influenced for good or evil by those around him, we do not think any one will demur. And if this be true of the hearing world, how shall we describe our own class? We are the most sensitive of the sensitive. It is but natural this should be the case. It is the result of one of Nature's best understood laws. With us, how powerful is the effect of a kind act, a thoughtful word, or even a friendly smile! Many times we pass through an entire day in a joyous, happy frame of mind. We hardly know why we are happy; but on careful reflection we find that an approving word spoken by some friend early in the day is the spring from which our joy flows. That little act put us in a happy frame of mind; and being thus placed on the right track in the early morn, we have followed on all through the day, and when evening comes we will sit down by our firesides, feeling content with ourselves and the world around us.

But sometimes we have harsh, unpleasant words said to us, and how these grate upon our feelings; and, once in a while, they completely crush us down. They are as powerful as kind words, but, oh, how different is their influence! One thoughtless sentence may do an unpardonable injury to some one, and a malicious assertion will rebound and injure the speaker as well as the one it was intended for, with the force and in a like manner to the boomerang—that weapon used so skillfully by the natives of Australia.

At the present day, deaf-mutes embark in many independent enterprises, and are occupying positions where they are brought into active competition with persons who have the enjoyment of all the senses. Here they have to stand or fall upon their own merits. This fact opens up a field in which each one of us can do much good. We have tried to show the power of words—of encouraging words, especially—and how necessary these are to our brethren who are working to secure a position of honor or of profit in the world! They are ever-blessed gifts for the recipients, but especially are they welcome when accompanied by generous actions. Many times they would be mere ghostly phantoms unless *doing* went with them; but with appropriate deeds these

words become living beings fraught with mighty power for good.

Thus, to apply the principle, when a deaf-mute starts a shoe shop or anything of that kind, let us not only speak a good word for him, but patronize him and secure for him all the custom in our power. If he succeeds in business, we should be glad, and his success should be a source of joy to us. The same may be said in regard to a school started by one of our brethren, or of a newspaper directed by one of our number. Let us encourage all these enterprises by both words and deeds; and if they succeed, we should glory in this culmination of their labors, and not make any attempt to injure the project or detract from the desired issue. The success of all such undertakings reflects great honor upon our community as well as credit to the deserving brethren.

There is nothing more contemptible than envying the success of another, and trying to belittle it by saying and doing all you can against him. You do yourself no good and simply injure him who may be your friend. But there is far too much of this effort to detract from the brightness of the laurels another may have won. It should be put down by the strong arm of public opinion; and let each one of us here in this assembly, representing the deaf-mute population of this grand country, resolve anew that we will exert our entire influence towards the establishment of enterprises by our mute friends upon a successful foundation, and when this is done, that we will not then turn around and treacherously pull the underpinning of the structure out.

With union and judicious effort, we may become a mighty power in this glorious country.

“Look to yon pure Heaven smiling beyond thee,
Rest not content in thy darkness a clod !
Work for some good, be it ever so slowly ;
Cherish some flower, be it ever so lowly.”

After an amusing and interesting exhibition of magical powers by one of the members, Mr. Hoggarth of Louisiana, the Convention adjourned until ten o'clock, Friday morning.

FRIDAY MORNING SESSION.

The Convention began sitting for the third day at 10 : 40, President McGregor in the chair.

Prayer by Rev. Job Turner, of Virginia.

Secretary's report of yesterday's proceedings was put on file without exception.

A letter was read from the Young Men's Christian Association extending a cordial invitation to the delegates to visit their buildings and participate in their services. A vote of thanks was tendered the Association, whose invitation was accepted.

Mr. Atwood moved that Revs. Chamberlain, Mann and Turner, be admitted as honorary members of the Convention, with all the privileges of regular members, excepting that of voting. Several members vigorously remonstrated, arguing that Revs. Mann and Turner ought to be active members, if members at all, being deaf-mutes ; and at Mr. Hodgson's special request, the motion has withdrawn.

The Chair announced a list of the members, who are to serve on a National Executive Committee, one from every State already represented at the Convention. Mr. P. A. Emery, who had been nominated for Illinois, rose and requested the honor to be directed to his friend, Selah Wait, who accepted. Mr. W. S. Johnson, of Alabama, extended a similar act of courtesy to Mr. Roberts. Mr. Norris's name was proposed for Tennessee ; but, on Mr. Carraway's protest on account of the disreputable profession the former had been pursuing, and by which he had brought disgrace to our class, he was substituted by Mr. L. A. Houghton. The nomination of Mr. Atwood, of Massachusetts, for Arkansas, was done, in accordance with the wishes of the mutes of that State expressed in a letter to the President. On motion of Mr. H. White, Mr. Chapin, of West Virginia, was put down as representing the District of Columbia, where his home folk are living. The National Executive Committee, as finally constituted, are the following :

Edmund Booth, Iowa, *Chairman.*

H. C. Rider, New York, *Secretary.*

R. H. Atwood (of Mass.), Arkansas.

O. Roberts, Alabama.

S. M. Freeman, Georgia.
C. H. Angle, Kansas.
R. B. Lawrence, Louisiana.
G. T. Schoolfield, Kentucky.
Selah Wait, Illinois.
G. A. Holmes, Massachusetts.
G. T. Dougherty, Missouri.
S. J. Vail, Indiana.
C. W. Carraway, Mississippi.
P. P. Pratt, Ohio.
W. E. Guss, Pennsylvania.
E. P. Holmes, Nebraska.
John McGill, Maryland.
L. A. Houghton, Tennessee.
A. D. Hays, West Virginia.
Job Turner, Virginia.
M. H. Kerr, Michigan.
P. S. Engelhardt, Wisconsin.
E. C. Chapin (of West Va.), District of Columbia.

Mr. White, of Massachusetts, moved that the present organization be known as the National Deaf-Mute Association. Mr. Rider, of New York, objected to the motion on the ground that the naming of the assemblage is within the jurisdiction of the Constitution and By-laws to be drafted. Mr. Engelhardt, of Wisconsin, moved to lay the motion on the table. Passed.

Mr. Rider's motion instructing the National Executive Committee to form a Constitution and By-laws before the assembling of the next Convention, was agreed to.

Mr. Booth, from the Committee appointed to wait on Mayor Jacobs, reported his absence from the city.

On the retirement of the National Executive Committee for consultation, the Convention adjourned for a recess till two o'clock P. M.

AFTERNOON SESSION.

President McGregor called the Convention to order again at two o'clock P. M.

Mr. Rider, from the National Executive Committee, reported

that the Committee had by a majority vote selected New York as the place for holding the next Convention, which was to re-assemble in the middle of the year 1883, three years hence, date and place to be announced by the Chairman at least three months in advance, in order to give the delegates a chance to visit the World's Fair. The report was approved unanimously.

Mr. D. W. George, of Illinois, followed Mr. Rider, with a paper on

RELIGIOUS WORK AMONG OUR CLASS.

BY D. W. GEORGE, OF CHICAGO, ILL.

No one denies the need of religious work among our class. No one here needs to be retold the history of the rise and progress of religious work among our class, from the humble beginning in the Bible Class room to what we see it is to-day. Its every step has occupied a prominent place in our deaf-mute press. Now that the work has progressed so long, it may be well to take a retrospective view, and consider the means employed to further it, and determine, if possible, whether all the good has been done which might have been done, had better counsel prevailed. It is only in the light of past experience that we can glean wisdom to guide our future course.

The honor of being the pioneer in this work belongs to Rev. Dr. Thomas Gallaudet. He was the first to organize and teach a Bible Class in New York City. All subsequent efforts were but imitations. Following the Bible Class, came regular church services, exclusively for our people. Then came missions in other places, which he visited as often as circumstances allowed. Finding soon the field of labor thus opened constantly enlarging, he called to his aid one assistant after another, only to realize the need of more and more workers. The deaf-mute communities which he had visited were aroused to a realizing sense of the vital importance of maintaining the cause of Christianity in their midst. What followed? The mutes of the larger cities formed Bible Classes among themselves, and organized societies holding Sabbath meetings at which the more intelligent members lectured on religious subjects. The success of one deaf-mute community in these undertakings stimulated others

to like efforts. New societies sprang up, first in the larger cities and then in smaller towns, until now they are quite numerous.

Here are Episcopalian deaf-mute missions and our deaf-mute societies side by side. Both are working in the same cause. Theoretically, they ought to make up a happy family and work harmoniously. But, alas ! the fact is, observation and experience return a contrary verdict. The disturbing element seems to be *denominationalism*. This is an evil which exists among our hearing brethren in a more intense form than among ourselves. Were there no Episcopalians, no Baptists, no Methodists, no Campbellites, and no organizations of so called Christians working apart from each other on account of unimportant differences of opinion, were there nobody but *Christians*, maybe the world would be better than it is now.

The Episcopalians, under the lead of Rev. Thomas Gallaudet, were the first to conduct services and preach sermons for deaf-mutes on the *denominational* plan. This was the first departure from the non-sectarian method of conducting worship which we were accustomed to at our various schools. In our schools it was always considered that our teachers were treading upon forbidden ground when they ventured to discuss controverted points or attempted to unduly influence our minds one way or another in regard to them, because our parents belonged to different denominations and preferred to keep our minds in favor of their own denomination, or at least clear of sectarian bias. It appears that this good rule, followed while we are in the tender years of tutelage, should be continued in force through life. But the practice of those who manage the Episcopalian Church Mission to Deaf-Mutes, betokens a contrary opinion on their part. We have been witnesses of the edifying spectacle of Episcopalian ministers calling together deaf-mutes belonging to a dozen different denominations into an Episcopal house of worship to see them, clad in sacerdotal robes of spotless white, and surrounded by all the paraphernalia of the Episcopalian ritual, go through all the stereotyped forms prescribed by the high doctors of the Episcopal Church, and graciously ask them to join in such a form of worship. As only four or five out of a hundred were Episcopalians, they did not know how. They preferred to wait for the more practical and substantial thing

they assembled to receive—*viz.*, an instructive sermon. These meetings, at which two or three and veryoften no Episcopalian deaf-mutes were present, have been publicly announced as meetings of Episcopalian deaf-mutes. The sermons of these Episcopalian missionaries, in which was not included the recounting of the good done by the Episcopalian Church Mission have been exceedingly rare. We know of one sermon, in which was incorporated a very vigorous plea in behalf of the special doctrines of the Episcopalian Church. The moment a minister begins to practice such fantastic tricks before an assemblage, such as most of our deaf-mute meetings are made up of, somebody wants to enter into an argument with him. An argument in Church with a minister is, of course, out of order.

There is one rule of practice which these Episcopalian ministers rarely, if ever, suspend. Wherever they go, they *must* dispense religion *only* in an Episcopal Church. Wherever there has been a convention or a reunion of deaf-mutes, one of them has invariably made it a point to be on hand and invite them all to leave the place where they are assembled and repair to the nearest Episcopal Church. When they visit our schools, they seem to think our chapels are not holy enough for their inspiration, for they invite the pupils to come perhaps several miles, over to an Episcopal Church to see them do as Episcopalsians do. Whenever they hear of deaf-mute societies holding Sabbath meetings, they make it a point to arrange for an Episcopalian service in an Episcopalian church, in the city where the society is located, and take care to notify all by letter, or otherwise, that their meeting is NOT to be held in the society hall, but in a big church with a "Saint" included as part of its name. If the local society happens to have arranged a meeting of its own on that day and date, the Episcopalian arrangement stands notwithstanding, and acknowledged rules of courtesy compel the society to suspend its meeting in order to favor the Episcopalian church with an attendance. In New England, a good deal of hostile feeling has been expressed against the manner of conducting the Church Mission. The dissatisfaction in that quarter seems to be widespread. It is this feeling which is said to have called into existence the *Silent People*. The mission of this paper seems to be to advocate non-sectarian religious societies for deaf-mutes, and to give all

concerned to understand that God allows no man to lock up the Bread of Life with the key of religious patent right. The feeling of discontent is not confined to New England. The sectarian character of the Episcopal services for mutes have excited adverse comment wherever they have been held. The services were so different from the plain, simple, unostentatious worship the mutes were accustomed to in their school chapels, and seemed so novel, that the majority of them were provoked to an irreverent smile.

Well, "What are you going to do about it?" is the grand question. How are we to effect an improvement? Are we to have different preachers to preach the different doctrines taught by the different denominations? Decidedly, no. Our class is too small and widely scattered to support more than one general church mission. In our opinion this mission should be strictly non-sectarian. Its missionaries should follow as nearly as possible the example set by our Saviour, who never deemed it too profane to preach sermons on the Mount, on the sea, or anywhere he happened to be. Its missionaries should bear in mind that the word of Christ himself, and the example of Paul and the apostles, gave assurance that their labors will be just as acceptable in a quiet room where two or three or more are gathered together, as within the architectural magnificence of a fashionable church building. We would like to see a deaf-mute Moody—yea, several of them. We would like to have a church mission formed somewhat upon the plan of the Young Men's Christian Association, and at all the meetings to have this placard conspicuously posted: "No discussion of controverted points." We have a plan to offer which suggested itself only a few days ago, during the preparation of this paper. It is no pet scheme of ours. We have not nursed the idea long enough to secure a patent right to it. If it admits of improving, alteration, amendment, or the substitution of another and better plan, we would be glad to hear from any of our fellow deaf-mutes, either here in convention or out of it. It is this: That steps be taken to organize a national non-sectarian deaf-mute church mission, to be governed by a Board of Trustees composed of one-half deaf-mutes and one-half hearing gentlemen, and a general manager who shall appoint deaf-mutes of good moral character, educational attainments, and possessing all other

requisite qualifications for preaching the gospel, and assign them to duty in such portions of the country as he may deem advisable.

Mr. R. P. McGregor then took the floor and made the following remarks :

MR. R. P. MCGREGOR'S REPLY.

MR. PRESIDENT :—While I agree with some of the points presented by the foregoing paper, still there are others that are, I am sorry to say, very unjust, and others still that are untenable. For instance, the writer pleads for what he calls unsectarian religious training, and cites our training while at school as a shining example of what such should be after leaving school. Now, while I certainly agree with him that our teachers should carefully refrain from giving us any bias for any particular creed while our minds are undergoing the process of training, and should strive to inculcate us with only the simple truths of the Gospel and the moral law, yet I cannot see why the same process should be continued after we leave school, when we are no longer children, but are supposed to be men and women capable of judging for ourselves—else to what end is all our schooling ? Then it becomes our duty as well as privilege, to decide to which denomination we shall belong ; for, though they all agree on the main points, they differ in detail. Therefore I see no objection to denominational teaching, even if it is of the most pronounced type—use your judgment, and if you do not like it, there is nothing to force you to accept it.

But it so happens that the only denomination that has taken any interest in our spiritual welfare, until within a very short period, is the Episcopal Church, and, as a matter of course, most of the recent accessions to the Church among us have joined that denomination—hence all this noise. The Episcopal Church is simply reaping its reward, and, instead of being blamed and abused for this result, deserves the highest praise and encouragement ; for did it not stand by us when all others stood aside and left us to our fate ?

My friend complains that these Episcopal ministers and missionaries, for our special benefit, insist on holding their services in

Episcopal Churches. Very well, they have a perfect right to hold their services wherever they please. Did you ever hear of a Presbyterian minister preferring a Baptist Church to one of his own denomination? or of a Methodist minister officiating in an Episcopal Church when he could find one of his own in the neighborhood? In point of fact, Episcopal ministers never refuse to hold meetings in other Churches, when none of their own is to be found in the place. If they were to ask the use of the edifice of any other denomination when they have one of their own to go to, they would be asked the very pointed question, Why don't you use your own church? Is it not good enough for you? This complaint is puerile in the extreme.

Again, my friend complains that we cannot hold a picnic, convention or social gathering, without being startled out of our wits, and having all our fun spoiled, by an apparition in black looming up in our midst and inviting us to attend divine service, the following Sunday, at an *Episcopal* Church—remember the apparition always says “Episcopal Church”—if it were a Methodist or a Catholic Church, our feelings would not receive such a wrench. Here my friend unconsciously compliments the very denomination he wishes to slur, for he confesses that no other denomination ever takes the pains to invite us to their service—or does he mean to say all ministers should be excluded from our gatherings? They are usually especially invited to and honored at such meetings among hearing persons.

But the chief complaint appears to be that the Episcopal ministers and missionaries advise us to join that church! Well, did you ever hear of a Methodist minister advising others to join the Episcopal Church, or a Catholic priest telling you to join the Presbyterian Church? Does not the Catholic always advise you to join the Catholic and the Methodist the Methodist church, and so on? Well, why can you not accord the same right to the Episcopalian. Or is a man when he comes before a deaf-mute audience to throw aside all of his convictions and preach only as those before him shall dictate? If that is what is desired, it is asking entirely too much.

Now, I happen to belong to the Episcopal Church, but I accord to every man the right to believe what he pleases and speak as he pleases; but at the same time, I demand the same right for myself and others. I have attended a good many services for

mutes in Episcopal Churches, but I have never yet seen the doctrines of that church pressed offensively upon any occasion. If, however, after the service any one comes to the minister and asks his advice about joining a church, he will certainly advise the applicant to connect himself with the Episcopal, in preference to any other, as he has a perfect right to do ; and indeed it would be strange if he did otherwise.

I would be much pleased indeed, if other denominations would take enough interest in us to send ministers among us, but the fact remains, that at present they do not. "Beggars should not be choosers," and the fact is undeniable that we are beggars for spiritual food after we leave school ; and what is more, that it is largely our own fault that such is the case : and if under these circumstances we find what little we do get slightly seasoned with Episcopacy, we have no right to complain, but should gladly receive and digest it.

As for the plan proposed by my friend for the formation of an unsectarian association, it is impracticable for the reason, which I blush to confess, that mutes keep their pockets so tightly closed where religious matters are concerned, that it is next to impossible to extract five cents from them for the purpose proposed ; and besides, we are so widely scattered that united action is out of the question, except in very large cities like New York. Although I sincerely hope the day will soon come when all this will be changed, and when we will support ministers of our own instead of being dependent, as at present, upon hearing persons for our spiritual nourishment.

Besides this, the plan proposes a strictly *non*-sectarian minister to minister to the different *sectarian* wants of all, while he himself must belong to none. Strange hybrid ! Such a person can not be an ordained minister, and hence he would preach without authority, and when we should desire his services to marry us, christen our children, and bury us, he would have to blushing refer us to some despised sectarian !

But why all this fuss about the only Church that has for so long taken any interest in us ? Those who do not like its ministrations are not compelled to attend. Why not rather, by showing our appreciation and cordial support of it, encourage other Churches to "go and do likewise," instead of driving them away by our treatment of the pioneer in the work ?

Mr. Wait, of Illinois, alluding to Mr. George's complaint concerning the alleged exertions of the Episcopal Church in the conversion of mutes, compared his church and others to a community of the lazy poor grumbling against their wealthy neighbor who has enriched himself by honesty and industry. Being himself of a different religious denomination, he honors the Episcopal Church all the more for being the only one that has so far taken a general interest in the spiritual welfare of the deaf and dumb.

Mr. Holmes, of Massachusetts, assented to the whole of Mr. George's views on the subject, and spoke of the troubles that arose in New England between the Church Mission and the Bible Class that knows no sect. He took occasion to correct the erroneous impression that was prevalent concerning the excessive hostility of the New England mutes to the Church Mission.

He was followed by Mr. Edmund Booth, of Iowa, who spoke as follows :

REMARKS OF MR. EDMUND BOOTH.

When in a town or a small city there is an Episcopal Church and only one or a few deaf-mutes, not enough of sufficient numbers to employ or pay a preacher in the sign-language, it might be advisable for such mutes to attend the Episcopal service. There they can read in the book of Common Prayer (or whatever the book may be called) while the Clergyman is reading at the desk. I know of mutes whose families are connected with other than Episcopal Churches, and in every such case the mutes prefer to go with their families, some member being always ready and willing to furnish the text or point out the hymn. The advantages in these two cases are about equal. Three years ago, I attended an Episcopal service in Chicago. Rev. Mr. Mann officiated. It was in the vestry of the church, and the windows admitted the clear light of heaven. It all went well and was perfectly satisfactory.

And now comes the dark side. Some weeks since, I attended church on the Sabbath in Chicago, the preachers being Revs. Gallaudet and Mann, with the regular pastor of the Church for the hearing portion of the congregation. "A dim religious

light" prevailed, perfectly proper, doubtless, for the hearing people ; but for the mutes a flat reversal of the command, "Let there be light." I and some other mutes were seated some distance from the platform. The preacher's face was mostly in darkness, and when seen was alternately bronze, vermillion, sky-blue, or some other color, bringing to me the recollection of the "noble red men" of forty years ago in the forest. These various hues came from the stained windows—stained to shut out the light. So far as hearing people are concerned, I find no fault with this. In their case all looked well. Even the pastor addressing them appeared just as he should, vestments and all.

But for those addressing the mute part of the congregation it struck me as a burlesque. It was difficult, at the point where I and others were seated, to gather what was said, and impossible to catch a single word on their fingers. The eye could not penetrate with clear vision the body of more than semi-darkness which floated between us and the preachers. The service to us profited nothing. Episcopal churches are built for hearing people, not for the deaf.

Two evenings ago, some of us attended Episcopal service at one of the churches in this city of Cincinnati. There were three clergymen for the mutes and one for the hearing, all in canonicals. Again the one for the hearing looked well, and performed his part well, and, as at Chicago, the others were, in large degree, a farce. It is hard language, I know, and I speak it not willingly, but it is time to tell them the plain truth, for not one of the three seems to have given thought to the fact that to bring light to the mind of a deaf-mute, there must be light for the eye. The gaslights were arranged solely for a hearing congregation, but a little common sense, in which they appear sadly wanting, might induce our preachers to place themselves where, not their backs, but their faces, arms and hands could be seen to best advantage by those sitting in front of them. And even then there is still the annoyance from the dazzling gaslight, but that is a lesser evil than the absurdity of not light enough to know what the reverend gentlemen are saying. Theatrical managers are "wiser than the children of light."

Another trouble, of slight importance perhaps, but which is not only out of place, but looks ridiculous. I have said the vest-

ments of the Episcopal clergy look well on one who ministers to the hearing. Hanging from the arms of one using signs, the constant flutter, and especially in a darkened church, or where the preacher stands in an unfavorable position as regards light, these wide white sleeves are far more conspicuous than the motion of his arms or the play of his fingers. Where it is so difficult or so impossible to know what he is saying, we are apt to think of a scarecrow in a cornfield, with its rags fluttering in the wind. Our preachers should have something of that most uncommon of all things, common sense. Thomas H. Gallaudet, who first established preaching by signs, was largely possessed of that commodity, and would never have dreamed of preaching to mutes in a darkened church or with lights so placed as to dazzle the eyes and throw little or no light where light is most needed.

The question of a Deaf and Dumb Ladies' College was suggested for discussion by Mr. Carraway, of Mississippi, who finally offered a motion empowering the Chair to select a committee of five to draw up a petition to be extensively circulated among, and signed by, the deaf-mutes of the United States and others interested in the matter, and to be presented to Congress at the earliest practicable time. He proceeded to say that in his opinion such a petition could easily get ten or twenty thousand signatures. Out of the forty thousand mutes in this country, at least five hundred would have interested themselves in the subject, and each of these five hundred could, with no difficulty, have induced twenty-five or more friends to sign the petition, whether they were materially interested in it or not. The speaker had consulted two members of Congress, both of whom seemed to think that it was more possible than many of the political bills that have been jobbed through Congress.

Mr. Fox, of New York, in the course of his remarks, confessed that the project was a very commendable one, but that it should be advanced by those whom it more closely concerned. He called upon some of the ladies present to state their views on the question, while the motion was being discussed, or if they preferred it, to agitate it through the deaf-mute press. He thought that by this means an idea might be obtained how

the matter is considered by a majority of mute ladies, and consequently lead to the necessary action being taken at the proper time.

Mr. Engelhardt, of Wisconsin, followed with a candid and unreserved acknowledgment as to the praiseworthiness of the scheme, but entered his earnest protest against the propriety of the present time for acting definitely on the matter now under discussion.

Mr. White, of Boston, called the attention of the Convention to the fact that the project was then newly conceived of, and attached a great deal of importance to the necessity of first giving the question an elaborate discussion, which was not possible here, in view of the nearness of the hour for the final adjournment of the Convention, and also considering there were a number of other papers awaiting their turn to be read before the body. The question could receive a more deliberate consideration at the hands of the silent press, and then it would be long before a safe decision could be reached ; and he supplemented his remarks with a motion to lay Mr. Carraway's resolution on the table, which was agreed to nearly unanimously.

Mr. Larson, of Wisconsin, submitted a paper entitled :—“How the Deaf and Dumb regard the true religion ;” but scarcely had he begun to deliver it, when Mr. Fox suddenly rose and raised the point that all religious matters were excluded from the floor by the resolution offered by Mr. J. K. T. Hoagland, and passed by the Convention. The point was decided by the Chair as being well taken ; whereupon Mr. Larson retired with his paper from the platform.

Mr. P. A. Emery, of Illinois next, kept the attention of the Convention during the delivery of a paper on “Love of Labor.”

LOVE OF LABOR.

BY P. A. EMERY, OF ILLINOIS.

PROPOSITION : The *love* of labor leads to profits and the pleasures of life ; while the *dislike* of it leads to losses, unnecessary trouble and wearisome toil.

REMARKS : Ever since the mandate of God to Man in the early age of society : “In the sweat of thy face shalt thou eat

bread," has labor been absolutely necessary to the life and comfort of man (?) True, action—motion—has always existed and is the result—ultimation—of life, of every thing; in fact motion is life, while inaction is death.* Yet, the command, "In the sweat of thy face thou shalt eat bread," does not mean or imply that there was no action—labor—before it was given, but that in its letter sense, a sensual man would find in his wanderings from heaven—the love of the useful—that his daily labor for subsistence would be more *irksome* and laborious, because in laboring in evil—mental and moral darkness—he would more keenly feel the wrong.

In its spiritual sense, "labor has respect, in a good sense, to the things that are of *love*; and in an opposite sense, to the things that are of *evil*." Hence, it has no reference to labor as unknown, nor a curse in it previous to, or since what is called "Adam's Fall." Because "to eat the labor of thy hands" is not a curse, but "signifies celestial good, which man receives by a life according to divine truths from the Lord."

In support of this idea, allow me to quote a little more. "The labor of the righteous tendeth to life." "In all labor there is profit." "The sleep of the laboring man is sweet." Thus we see that labor was not intended in itself as a curse, as man supposes and has been erroneously taught, but rather a blessing, because idleness is a *disgrace* to any and *every* one, no matter who he or she is, nor the political, social or financial position occupied, and that laziness, or dislike of work tends to lower one in manhood and womanhood, and to produce an abnormal state of the physical system which eventually results in premature death.

In order to make life a success and pleasure, we must first of all *love* that which is absolutely necessary to our normal existence; at least *like* it sufficiently to follow it with something of a pleasure, if not with a real wish. Otherwise labor will be a burden and a *curse*, and cause us to overlook or miss its profitable points and reap sorrow in losses.

Though all men, like poets, are born for certain vocations that they are best fitted by nature to follow, yet if they could love or at least cherish no dislike for work out of their line of

* "Matter is inert; spirit alone can move; therefore, Motion is the Spirit of God made manifest in Matter."

taste, they will succeed in proportion to the like and strength they have for it. The simple striving to like all that our hands find to do, is the first principle of success, and that success depends upon the will—and where there is a will there generally is a way, and that way is sure to lead to success; and without it we cannot make that headway which is necessary for the wants of life, nor enjoy life as we should.

It is said, “whatsoever thy hand findeth to do, do it with all thy might,” including all hard or disagreeable work that circumstances make it necessary for us to do. This we can do and will be sure of failure if we cherish or cultivate the least shadow of dislike or hate for it.

Digging a ditch, washing clothes or any kind of hard and dirty work may not be my proper work, yet if I *must* do such for myself or for another, I am morally bound to do it as cheerfully, willingly, intelligently and faithfully as I know how, and that, too, as though it was my trade and delight to do it, at least for the time being. While performing any such labor, we should reflect on the light and useful side, and never on the irksome and disagreeable side; ever remembering that God wants no grumbling at what He calls us to do. When we make “no grumbling” our motto, hard work will often become easier, irksome work less irritating, disagreeable, more pleasant, and an unprofitable job a paying one; at least far more so than if we worked as though we hated and dreaded such.

All this I know from years of actual experience in the kitchen over hot fires and the dreadful wash-tub; in the field plowing, planting and hoeing corn in the “boiling hot sun” among clods larger than I could lift, and so thick that it seemed impossible to get fine dirt enough to cover or hill up the corn; in the garden, hoeing until my back felt like it would break in two; in the forest cutting wood or mauling rails, which it was so hard as to make one feel more like lying down in the mud or snow and die than to keep on; in the gold mines in California in digging and wheeling dirt like a genuine negro from early morn until late at night, with sore hands, weary legs, aching back and paining arms, as though I would go all to pieces from the mere force of aching; in the confines of the shop ripping plank, planeing boards, etc., like a penitentiary prisoner; in digging cellars and wells down through hard clay beds, sand and rock,

with such a laborious process that it would take millions of years to have gone through *terra firma* ; and last, though not the least, in teaching the young idea how to shoot with a physical weariness that wears one out faster than manual labor, and in writing books, designing charts on science, history, etc., over the midnight lamp with such mental strain and anxiety as to cause friends to think that my entering an Insane Asylum as an inmate, a mere question of time ! or an early grave a certainty.

The want of a trade and an education, and various circumstances over which I had no control, made it necessary for me to labor, toil and suffer in so many of the ways of life, many of which I have not mentioned, for the maintenance of physical man; that I might have a keen feeling and true sympathy, born of sad and varied experience, for the hard working and suffering poor of all classes of people, especially for the deaf-mutes, who of all people are forced to toil uncheered by the songs of the feathered tribe, or the humming of the insect world, or to listen to the merry chats that are pleasant "time killers," and unable to give vent in song that makes the soul happy in lonely fields and over hard and irksome tasks, as one imprisoned in a dungeon ! Hence, if I write in an unseemly severe strain, remember that it is due to a life of hardship and severe toil.

I have no recollection of totally failing to do what I undertook, though I confess that I often was well used up, and felt like giving up the ghost ere my day's work was done, which was due in a large measure to the idea that taught me that labor was a curse, brought on me by Mother Eve's eating an apple ! Had I been taught the reverse, and that *all* honest labor, ever so menial, was greater dignity than laziness, ease or not much to do, and that it is more manly to toil hard than to live upon or off others without returning a full equivalent, I certainly would have toiled with less discontent and far more cheerfully, which would have told less upon my physical body in the way of weariness and wear, and enabled me to enjoy life far better than I have. And it is for the idea of the dignity, honesty and physical use of labor that I write, that others may be benefited, especially the young deaf-mutes ere they grow to be chronic grumblers, idle drones and lazy fops, under the false and abominable idea that labor is a curse and work undignifying, and that it is a disgrace to "pull off your coat and work like a man," or to "roll up

your sleeves and wash the dishes like a lady," not knowing that "*a laboring man is nature's greatest nobleman!*"

As physical toil and mental labor are an absolute requirement for our physical existence as well as for the best of physical health, it is wrong, if not wicked, to look upon any kind of honest labor even of the most menial kind, as a curse, degrading or dishonorable ; for as God *toiled* to create and to sustain every thing with a *divine love for them*, so should we labor to exist in all conditions of life, with at least a strong *effort* to like, if we cannot or do not *love* whatever we must do. With an effort, what we do not love will relieve drudging toil of one-half of its irksomeness, and disagreeable labor of one-half of its unpleasantness. As all honest labor is honorable and necessary, it is the *dunce* who laughs at or makes fun of the "greasy mechanic," the tiller of the soil, the street cleaner and the rag picker ; and the *fool* who disdains honest toil of any kind, because it may sore his hands, roughen his features, or soil his clothes, or for fear some *fool* may laugh or make fun of him and the *dunce of a fool* who thinks it manly when it is really very *unmanly* to live by genteel laziness and snobbish rascality, and the *rascal* who *robs* by living off others or intrudes himself, for greed, into vocations that is not his by nature, or occupies and prefers places "in which the duties are very light and the pay very large," and the position genteel !

Permit me to ask you all to look more kindly upon manual labor, and to do whatsoever your hands find to do with a manly cheerfulness and a determination to do your best, and to throw grumbling and discontent aside as an element of failure and unfit for you to nurse or harbor ; to teach your children and others by example and precept that all labor is honorable and must be performed without grumbling or fault-finding, as these are the enemies of success and usefulness and the friends of failure, poverty and want ; and that "an idle head is the devil's workshop," and lazy hands his tools. And that according to the amount of love and energy and care devoted to whatever we have in hand, in just that proportion will success crown our efforts. This is why boot-blacks rise to great wealth, political and religious prominence, by an energy and love that is worthy of a higher vocation ; while he who blacks boots, shovels dirt or any other kind of service with a dislike and feels degraded to toil always fails, and brings upon himself the scoffs and contempt of others,

not on account of vocation, but on account of his own degrading idea of life and labor and the discontented manner in which he performs his work. Nearly all our great and rich men rose by the *love* of study and toil from ignorance and poverty.

THE FOLLOWING WHEREASES AND RESOLUTIONS WERE OFFERED:

Whereas: From the tenor and spirit of the paper entitled "Love of Labor," it is wrong, if not wicked to speak contemptibly of labor of any kind or to manifest discontent and dislike for whatever our hands find to do; and that to do so is unmanly in us and disrespectful towards Him who is the Ruler of our life and action.

Whereas: The deaf-mute, on account of deafness and dumbness is shut out from nearly all the professional channels, and compelled to live largely and often exclusively by manual toil; therefore, be it

Resolved: That we deaf-mutes accept the above facts as inevitable, and in duty bound to God, ourselves and our fellow men will ever strive hereafter to labor more in the spirit of submission to Divine Will and contentment, and strive to cultivate a liking for all we have to do; that we may bring in the element of success and happiness, which is so essential to our welfare here and hereafter, and in no manner throw discredit upon labor or make fun of our laboring brother, be he or his toil ever so humble.

Resolved: That in view of the fact that deaf-mutes largely depend upon and must live by manual labor, that this Convention respectfully but earnestly ask the Superintendents, Principals, Teachers, Matrons, Shop-teachers, Farm and Garden-bosses of Deaf and Dumb Institutions and Schools to do all they can by counsel, advice, and individual example to inculcate and impress upon the mute pupils the absolute necessity, dignity, etc., of labor; and the imperative duty they owe to God and themselves—the duty of ever striving to *like* and to faithfully perform in willingness and cheerfulness all their duties in and out of school, especially the love of work. And to discountenance, check and *forbid* any grumbling about their studies and work, weather and persons, to the end that they may grow up with a *love for work*, and go forth to battle with stern realities of life with a manly spirit and an honest endeavor to be faithful and cheerful workers in all the walks of life.

Mr. Holmes, of Massachusetts, moved that a vote of thanks be tendered to the proprietors of the Bellevue House for their generosity in granting the free use of its spacious hall to the Convention, and also to Revs. Chamberlain, Turner and Mann, for helping and participating in the proceedings of the Convention.

At 5:15 P.M., on motion of Mr. Lawrence, of Louisiana, the Convention adjourned *sine die*.

R. P. MCGREGOR,
President.

G. T. DOUGHERTY,
Recording Secretary.

APPENDIX.

NOTE.—By the resolution adopted by the National Executive Committee, the Recording Secretary was directed to publish in the form of an appendix to this Report such papers as had been prepared expressly for this occasion, but failed to have a chance given for their delivery.

PLEA FOR A DEAF-MUTE COLONY.

BY E. P. HOLMES, OF NEBRASKA.

WHEREAS, The necessity exists for deaf-mutes to take some action for bettering their condition as a class, and for putting themselves into such a condition that their labor may be remunerative, and at the same time, of such a nature as to be agreeable and possible for them to perform ;

WHEREAS, There are now open for actual settlers, either by "*Homestead*," "*Pre-emption*," or "*Timber Culture Entry*," large tracts of rich and valuable land within the reach of every person of lawful age, and for but trifling expenses, considering the value of the land; therefore, be it

Resolved, That this Convention take the proper steps to organize a society to be known as _____ for the purpose of locating a colony of deaf-mutes somewhere in the Western States or Territories, where suitable location may be found and where government land is yet limited to entry.

LADIES AND GENTLEMEN :—In addressing you to-day, I want to introduce a subject that has long impressed me as one of great importance, and one of deep interest to all. We have convened to discuss any and all subjects that will advance us as a class. Indeed we may consider that this Convention of Deaf-Mutes has double and treble importance and significance. When a Political convention is called, or Religious, or Medical, their respective subjects are the sole topics discussed, while here the points are many, and as important as numerous. I have received letters from Eastern mutes inquiring as to the feasibility of making Western homes. Before entering largely on that subject, I want first to denounce in the

strongest terms the practice of so many of all classes (for it is not confined to deaf-mutes by any means) of getting some little thing of but trifling worth or use, and tramping over the country here and there, thinking their misfortune is a surety of notice—the notice perhaps of a severe comment as to the *make-shifts* resorted to for a mere living. Of course this refers to such as are strong and able bodied, for I would not willingly cast the shadow of censure on those who, in spite of their infirmities and physical disabilities, do what they can, be it ever so trifling. One reason for so many taking up various light and easy occupations, changing from this to that, instead of following the one business for which they have qualified themselves, is the fact that many who undertake any branch of profession do not thoroughly master it, and unfortunately the opinions of mankind are oftener founded on the failures of our fellows than by the success of such as excel. So as a class we are compelled to seek long and fruitlessly for occupations that we could easily fill satisfactorily, if as a rule we become experts. We do not sufficiently realize the importance of perfecting ourselves in whatever branch of industry we undertake, and above all decide on some one thing and stick to it. Then, too, the question comes, *how* and *where* may we find opportunities to put our proficiency to the test? Of course, it will take time to overcome the prejudices felt against inefficient deaf-mutes, and we must confess that, because of our misfortune, the difficulty and delay of communication makes it all the more necessary that all the disadvantages be overbalanced by a rapid and thorough ability to do whatever we undertake. But we may not hope for all these things in the overcrowded, oversupplied cities of the East. We want homes, and the homes of our own making are the dearest homes of all, and without abundant means, which we may not hope to have under the acknowledged disadvantages referred to, we must seek elsewhere, and that brings us to this subject of *Western homes*. The opportunity all have of securing good homes under the “Homestead,” “Pre-emption,” or Timber Culture laws—in the most beautiful and prospective portions of our country at but little expense—is as great an inducement to the Deaf-Mutes as to any other class. We are socially inclined, and of necessity desire or require society of our own class, where by education we have such easy and rapid means of communication. . . Otherwise we feel truly that we are

excluded and marked out from so many of the pleasures and opportunities of life.

I have studied much in my mind the advantages and disadvantages of the forming of a colonization society of deaf-mutes—not on a limited scale, but on a solid basis—meaning business. No speculative scheme whereby a few may make a fortune, but a plan that will enable the mutes to go strong-handed, clear-headed, united and glad of heart, to build themselves homes. With this in view, let some site be chosen with such natural advantages as shall meet the tastes and requirements of all that may go, let such as have perfected themselves in the different branches of industry, be with us or come to us as the case may require. Many who would gladly be farmers, the very best or most successful too, had they only the land to till, and prove what they might do, could by either one of the three laws referred to, secure 160 acres of land—a few starting out together, and locating and improving their farms, would soon be a nucleus for a town, creating a demand for others of different callings and professions, to follow—mechanics, painters, tradesmen, printers, etc. Many, if not all, of the different enterprises that go to make a thriving prosperous community, could be carried on by deaf-mutes. They could have their own schools in time, their chapel and Sunday services always; for with God we prosper, without Him we fail. Let this colonization society be recognized in the different Institutions, and have it an incentive to more thorough workmanship in all departments of industry.

Do not have it understood that speaking people are excluded. Indeed, such as have had interests in common with deaf-mutes, and have acquired alphabetical and sign-language would be doubly welcomed. Then, too, there are many things that we would, of necessity, have to pass over to the speaking people. We would hope to have railroads, mills, factories, etc., which it would be unsafe and impossible for us to undertake. But in all, or nearly all, pertaining to agriculture, fruit and grain raising, grazing, feeding of stock, gardening, dairy, poultry, etc., we could be at home, and for all I can see there is no reason why we should not excel; and I must not omit the compliment and praise so justly due to the women ever ready and willing, gladly too as seamstress, housewife and teacher. I have offered the Resolutions, and have given you what I deem the strong points. I

have not mentioned locality, lest you may think I am working for some individual interests or land holders, which is not the case. I invite remarks and discussion, and, if advisable, that you take action on the Resolutions offered.

IMPORTANCE OF ASSOCIATION AMONG MUTES FOR MUTUAL IMPROVEMENT.

BY THEO. A. FROELICH, OF NEW YORK.

The long anticipated National Convention has become a fact, and we see in this hall an assemblage of people to whom God in his wisdom has denied the faculty of articulate speech ; but in whose behalf He has given inspiration to men like Abbe de l'Epee, Heinecke, Clerc, the Gallaudets and many others, to invent systems of communication by hand and mouth, and thus assuage, mitigate and ameliorate this defect.

No language, however eloquent, is adequate to express our obligations to those generous and benevolent men for their exertions to bring within the pale of the human family beings who before their time were regarded as outcasts from society.

As one of the delegates of the Manhattan Literary Association of Deaf-Mutes, of New York, I crave the indulgence of the Convention to a few remarks in regard to the importance of association of deaf-mutes for mutual improvement. As my appointment for delegate dates but a few days back, it left me but little time for preparation, and my remarks may therefore not be so well elaborated as could be wished, and I beg therefore your leniency.

So far as I understand, the object of this Convention, it is to bring the deaf-mutes of the different sections of the United States in close contact and to deliberate on the needs of deaf-mutes as a class by themselves.

As deaf-mutes among the other inhabitants of this country, we have interests peculiar to ourselves, and which can be taken care of by ourselves.

But to attain the ability to intelligently administer our affairs, it is necessary that we fully understand our language ; to which end we must learn the full import and weight of words and their proper application, in which the greater part of our community

is sadly deficient. By such acquisition, we become enabled to give ample expression to our needs and to enter the arena of active life with honor and benefit to ourselves, thus best showing our appreciation of the efforts made in our behalf by philanthropists.

This object of making us capable to enter upon all vocations of life, I think, can best be gained by fostering and forming associations, where an interchange of thoughts tending to improve the intellectual faculties, can be exercised ; and where those of higher attainments may be able to impart their knowledge to the less favored ones and thus give opportunity to all for improvement.

The Manhattan Literary Association has endeavored, since its formation, which took place through the efforts of Rev. Dr. Thomas Gallaudet and Mr. John Carlin, in 1865, to enter upon such a course, as the preamble to its Constitution indicates, to wit :

“ With the view of developing and advancing the mental
“ faculties of the Deaf and Dumb, of cultivating the art of
“ oratory and debate, and of exercising a good moral influence
“ by social intercourse, we, the members of the Manhattan
“ Literary Association, do mutually agree to form a literary
“ society of deaf-mutes of New York and vicinity, &c., &c.”

The attempt to carry out this end on the part of association whom Mr. John Wilkinson and myself have the honor to represent as delegates to this Convention, has so far exercised good and beneficial influence among the deaf-mutes of the City of New York and vicinity.

But the Convention, by laying stress upon the subject, by recommending such unions and associations, will certainly produce much better and far reaching results.

Hoping that these few words may give an impetus to the consideration of the subject, I leave the same in the hands of the Convention for discussion.

LIST OF MEMBERS OF THE NATIONAL ASSOCIATION.

Angle, Charles. H.	Topeka.	Kansas.
Atwood, R. H.	Beverly.	Mass.
Barrick, J.	Cincinnati.	Ohio.
Booth, Edmund.	Anamosa.	Iowa.
Bronson, George E.	Franklin.	Indiana.
Carr, Wash.	Dayton.	Ohio.
Carraway, C. W.	Jackson.	Mississippi.
Cately, Frank	Cincinnati.	Ohio.
Chapin, E. L.	Romney.	West Va.
Chappel, W. L.	Springfield.	Illinois.
Cook, Miss L. M.	Cincinnati.	Ohio.
Davidson, W. G.	Talladega.	Alabama.
Davis, A. B.	Sandusky.	Ohio.
Dougherty, George T.	St. Louis.	Missouri.
Emery, P. A.	Chicago.	Illinois.
Emery, Mrs. P. A.	Chicago.	Illinois.
Englehardt, P. S.	Milwaukee.	Wisconsin.
Fessenbach, Miss Carrie.	Cincinnati.	Ohio.
Fosdick, Chas. D.	Louisville.	Kentucky.
Fox, Thomas F.	New York City.	New York.
Freeman, S. M.	Cave Spring.	Georgia.
Froehlich, Theodore A.	New York City.	New York.
Gallagher, J. E.	Chicago.	Illinois.
George, D. W.	Chicago.	Illinois.
George, Mrs. D. W.	Chicago.	Illinois.
Gibson, Edward.	Louisville.	Kentucky.
Gibson, J. E.	Portsmouth.	Ohio.
Gilchrist, Miss Jennie.	Lincoln.	Illinois.
Gilmore, James N.	Cleveland.	Ohio.
Glasco, Henry.	Jeffersonville.	Indiana.
Goldman, J. R.	Middletown.	Ohio.
Gray, Miss L. C.	Newport.	Kentucky.

Guss, William E.	Philadelphia	Penn.
Hanson, Mrs. Alice	Oberlin	Ohio.
Harris, Innis	Polo	Illinois.
Harris, Mrs. Innis	Polo	Illinois.
Hartley, George W.	Pittsburg	Penn.
Hays, A. D.	Romney	West Va.
Herr, E. O.	Louisville	Kentucky.
Heyman, Moses	New York City	New York.
Hodgson, E. A.	New York City	New York.
Hoge, J. A.	Talladega	Alabama.
Holland, Miss Hallie	West Alexandra	Ohio.
Holmes, E. P.	Nebraska City	Nebraska.
Holmes, Geo. A.	Boston	Mass.
Houghton, Louis A.	Knoxville	Tennessee.
Johnson, W. S.	Talladega	Alabama.
Kerr, Marcus H.	Jackson	Michigan.
Kington, Edward D.	Chicago	Illinois.
Kohlmetz, Albert H.	St. Louis	Missouri.
Larson, Lars M.	Springville	Wisconsin.
Lawrence, R. B.	Morgan City	Louisiana.
Lewis, Elmer	St. Joseph	Illinois.
Mann, A. W.	Cleveland	Ohio.
Mann, Elliot	Dayton	Ohio.
Martin, A. M.	Little Rock	Arkansas.
McGill, John M.	Baltimore	Maryland.
McGill, Mrs. John M.	Baltimore	Maryland.
McGregor, R. P.	Cincinnati	Ohio.
McKim, Miss Belle	Madison	Ohio.
Meyer, Christian	Cleveland	Ohio.
Meyer, Mrs. Christian	Cleveland	Ohio.
Norris, A. J.	Memphis	Tennessee.
Pratt, P. P.	Columbus	Ohio.
Raffington, Mrs. J. M.	Chicago	Illinois.
Read, Frank	Jacksonville	Illinois.
Reiniger, Joseph H.	Portsmouth	Ohio.
Rider, H. C.	Mexico	New York.
Roberts, Osceola	Talladega	Alabama.
Robinson, Miss Hattie	Sycamore	Illinois.
Schoolfield, G. T.	Danville	Kentucky.
Siegmán, J. J.	Utica	New York.

Smith, Miss Grace.....ClevelandOhio.
Smith, Russell.....Blair.....Nebraska.
Turner, Job.....Staunton.....Virginia.
Turner, Thomas.....CliftonOhio.
Vail, Sidney J.....Indianapolis....Indiana.
Waite, SelahJacksonvilleIllinois.
White, HarryBoston.....Mass.
Wilkinson, J.....New York City.New York.
Wolfe, John H.....St. Louis.....Missouri.

DR.

TREASURER'S ACCOUNT.

CR.

Aug. 26. By amount cash collected.....	\$75 00	Aug. 26. To bill for rent room at Gibson House, Cincinnati, O., for Committee....	\$5 00
		Aug. 26. To one book, rules and street-car fare, Committee.....	75
		Aug. 20. To bill for expenses of Local Com- mittee..	4 35
		Aug. 30. To one book for Treasurer.	50
		Balance in hand.....	64 40
	<hr/> \$75 00		<hr/> \$75 00

First National Convention.

R. B. LAWRENCE,

Treasurer.

PROCEEDINGS

OF THE

SECOND NATIONAL CONVENTION

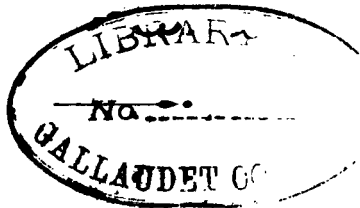
OF

DEAF-MUTES

HELD IN

NEW YORK CITY,

AUGUST 28TH, 29TH, AND 30TH, 1883.



New York :

PRINTED AT THE NEW YORK INSTITUTION FOR THE DEAF AND DUMB.

1884.

OFFICERS.

PRESIDENT,

EDWIN A. HODGSON, NEW YORK.

VICE-PRESIDENTS,

T. L. BROWN, MICH., W. H. WEEKS, CONN.
GEO. STEENROD, W. VA., W. HOUSTON, PENN.

CORRESPONDING SECRETARY,

HARRY WHITE, MASSACHUSETTS.

RECORDING SECRETARY,

THOMAS F. FOX, NEW YORK.

TREASURER,

DUDLEY W. GEORGE, ILLINOIS.

National Executive Committee.

T. A. FROEHLICH, N. Y.	D. S. ROGERS, S. C.
J. T. ELWELL, PA.	THOS. BROWN, N. H.
ROBERT PATTERSON, OHIO.	HIRAM P. HUNT, ME.
D. W. GEORGE, ILL.	T. L. BROWN, MICH.
G. T. DOUGHERTY, MO.	W. McDUGALL, N. J.
S. J. VAIL, IND.	JAS. S. WELLS, MD.
G. A. HOLMES, MASS.	G. W. STEENROD, W. VA.
W. H. WEEKS, CONN.	REV. JOB TURNER, VA.
OSCAR KINSMAN, R. I.	J. K. T. HOAGLAND, KY.

PROCEEDINGS
OF THE
SECOND NATIONAL CONVENTION.

TUESDAY, AUGUST 28.—MORNING SESSION.

The convention assembled at ten o'clock A.M., and came to order at the call of the President, Mr. R. P. McGregor, of Columbus, O.

Rev. Job Turner, of Virginia, was introduced and prayed that the spirit of gentleness and peace would rest over the convention, and that such good would come of the deliberations as would improve the condition of all deaf-mutes.

The regular proceedings were then opened by the President, who, addressing the assembly, dwelt upon the success which followed the first convention, the usefulness of the organization, and the encouraging prospects which the future presented.

As the Recording Secretary, Mr. Geo. T. Dougherty, Missouri, was not present, Mr. Thomas F. Fox, New York, was chosen Secretary *pro tem*. Mr. D. W. George, Illinois, was chosen temporary Treasurer. On motion of Mr. E. A. Hodgson, New York, the Chair appointed an enrollment Committee of five members, consisting of D. S. Rogers, South Carolina, S. J. Vail, Indiana, D. W. George, Illinois, T. L. Brown, Michigan, T. F. Driscoll, New York.

In order to give the committee time to perform their duties, a recess was taken for the enrollment of members.

At eleven-forty-five o'clock the recess ended, and business proceeded. The Secretary read the roll, 129 members answering to

their names. Mr. W. A. Bond, New York, Chairman of the Local Committee, reported a list of gentlemen to act as ushers in the hall during the meetings of the convention, as follows:—Messrs. G. L. Reynolds, J. F. O'Brien, I. N. Soper, J. F. Donnelly, W. Grinnon, F. Klingman.

The President announced the next business to be the election of officers.

Mr. T. A. Froehlich, New York, moved that the Chair appoint a committee of five on permanent officers, to report at 3 P.M. Subsequently this was amended by Mr. H. White, Massachusetts, changing the hour to 2 P.M.; after which it was adopted. Mr. G. Homer, Massachusetts, objected to having the elections so soon, and suggested that they be postponed till Wednesday. The Chair replied that the gentleman might offer a resolution to that effect at the afternoon session. A discussion arose as to whether the Committee should select one or two lists of candidates for the various offices. The Chair ruled that one ticket was sufficient, and in case the candidates were not satisfactory, other names could be offered in opposition. At this point the excitement became so great that the Chair closed the debate, and commenced preparing the list of gentlemen to form the Committee

While the President was engaged in naming the Committee, Mr. W. A. Bond, New York, spoke of the necessity of meeting the expenses of the hall. He asked that the Treasurer be empowered to settle with the proprietor by noon. Agreed to.

Rev. Mr. Chamberlain, New York, spoke of a letter he had received from Rev. Thomas Gallaudet, D.D., in which the latter gentleman offered to have exhibited to the Convention, a silver pitcher and tray presented to his father in 1850, by the deaf-mutes of New England.

The Committee on Permanent Organization was then appointed by the Chairman, as follows:—Thomas Brown, New Hampshire, J. K. T. Hoagland, Kentucky, George Steenrod, West Virginia, T. A. Froehlich, New York, T. L. Brown, Michigan. A recess was taken till two o'clock in the afternoon to allow the committee time for action.

AFTERNOON.

At two o'clock in the afternoon, President McGregor called the meeting to order, and announced that the convention was ready for the report of the Committee on Permanent Officers. As the report was not forthcoming, letters of regret were laid before the convention, and, by unanimous consent, were read by the Secretary.

FROM HON. MAYOR EDSON.

"MAYOR'S OFFICE,
"NEW YORK, 22 August, 1883. }

"JOHN WILKINSON, Esq.:

"DEAR SIR:—The Mayor directs me to thank you for your invitation addressed to him to open the Convention of Deaf-Mutes at Lyric Hall, August 28th, at ten o'clock in the morning, and to express to you his regrets that the nature of his official engagements will prevent his acceptance.

"Respectfully yours,
"WM. E. LUCAS, *Secretary.*"

FROM REV. THOMAS GALLAUDET, D.D.

"DOVER, ENGLAND, August 11, 1883.

"TO THE OFFICERS AND MEMBERS OF THE NATIONAL CONVENTION OF
DEAF-MUTES:

"MY DEAR FRIENDS:—I regret exceedingly that attendance on the International Convention of Teachers of Deaf-Mutes, to be held in Brussels on the 13th of August, will deprive me of the pleasure of being present at the sessions of your convention to be held in the city of New York in the latter part of this month.

"Praying our Heavenly Father to bless your deliberations so that much may be accomplished to promote the temporal and spiritual welfare of the deaf-mutes of our country, I am

"Yours very sincerely,
"THOMAS GALLAUDET."

FROM MR. EDMUND BOOTH.

"ANAMOSA, IOWA, August 22, 1883.

"TO THE PRESIDENT OF THE SECOND NATIONAL CONVENTION OF
DEAF-MUTES, NEW YORK:—I would gladly be with you all on this occa-

sion, and can only plead age and the distance combined as an apology for non-attendance. With sincere and best wishes for the harmony and success of your meeting, I am

"Very respectfully,

"E. BOOTH."

FROM MISS ANGIE FULLER.

"SAVANNA, ILL., August 23, 1883.

"TO THE PRESIDENT, ASSISTANT OFFICERS AND MEMBERS OF THE
SECOND AMERICAN NATIONAL DEAF-MUTE CONVENTION :

"DEAR FRIENDS:—Very heartily do I greet you, very sincerely do I congratulate you upon the merciful Providence which has permitted this your second assemblage. Very ardently do I hope that your meeting throughout may be profitably enjoyable; and it assuredly will be, if each member, official and lay, studies to make self-interest subservient to the welfare of the majority.

"Gladly would I be one of your favored number ; but my time for such expensive pleasure has not come, so I keep my place among the large company of our people who tarry at home to keep the great wheel of daily toil moving steadily round, the while often thinking of you, not with a jealous dissatisfaction, but with a kindly God speed for all proceedings whereby you may aim to secure the good of our class, already so advanced beyond what was once thought within the range of possibilities, yet with so very much to do in the way of resolute efforts, ere the lengths, the breadths, and the happy heights of capabilities and privileges are attained.

"Hoping each day comprised in the period of your meeting will hereafter be the proudly named date of some issue widely beneficial to us all, commend you to our Heavenly Father's loving care, and remain

"Truly your friend,

"ANGIE FULLER."

The Committee on Organization being still out, Mr. W. G. Jones entertained the assembly with pantomimic representations. Upon his conclusion, Mr. F. Klingman, New York, made a motion that the President appoint four tellers to collect and count the ballots cast for officers. At this point the Committee on Permanent Officers entered, and Mr. Klingman's motion was not voted on.

The Committee submitted their report, which was read by Mr. T. L. Brown, Michigan. It recommended the following list for permanent officers :—

For President, E. A. Hodgson, New York ; 1st Vice-Presi-

dent, R. Patterson, Ohio ; 2d Vice-President, G. Steenrod, West Virginia ; 3d Vice-President, G. A. Holmes, Massachusetts ; 4th Vice-President, W. Houston, Pennsylvania ; for Corresponding Secretary, H. White, Massachusetts ; for Recording Secretary, T. F. Fox, New York ; for Treasurer, D. W. George, Illinois.

Mr. Patterson, Ohio, declined the nomination of first Vice-President. Mr. G. L. Reynolds, New York, presented the name of H. C. Rider, New York, for President, but after some delay the latter gentleman declined. The name of Mr. Patterson, Ohio, was offered by Mr. Bond, New York. Mr. Patterson declined, as did also Mr. Hoagland, Kentucky.

Mr. Hodgson, N. Y., rose to a personal explanation. He stated that he did not seek the nomination, but would not object to being a candidate. He thought the gentlemen were out of order in declining an office until they were elected to it, and cited the case of General Garfield at the Chicago Convention. He was not at all anxious to shoulder the trouble and responsibility which the duties of the presiding office entailed, and was perfectly willing to withdraw his name. This was strenuously objected to by signs of "No, No !" Mr. White, Mass., presented the name of Mr. R. P. McGregor, O., who emphatically declined to be a candidate.

A motion was made by Mr. Rider, N. Y., that the ticket presented by the Committee be ratified by acclamation.

There was a lively debate at this point. Mr. Hodgson urged that as the ticket was broken by Mr. Patterson declining to serve as vice-president, it would be necessary to ballot for each officer separately. His protest was not heeded, and a vote being taken, the ticket was elected by a majority of 91 to 30. Mr. Patterson here formally declined to accept office, and Mr. Hodgson again renewed his demand that each candidate be voted for separately.

On motion of Mr. Fox, N. Y., it was decided to take a standing vote on each candidate for election.

The voting commenced with the ballot for President. For this office Mr. Hodgson received an almost unanimous vote of the convention. The other officers, with the exception of the 3d Vice-President, were chosen without much opposition. The following is a list of the officers elected :—

OFFICERS :

E. A. HODGSON,	-	-	President.
T. L. BROWN,	-	-	1st Vice-President.
G. STEENROD,	-	-	2d Vice-President.
W. H. WEEKS,	-	-	3d Vice-President.
W. HOUSTON,	-	-	4th Vice-President.
H. WHITE,	-	-	Corresponding Secretary.
T. F. FOX,	-	-	Recording Secretary.
D. W. GEORGE,	-	-	Treasurer.

Mr. Hodgson was escorted to the chair by Messrs. Steenrod and Rogers, amid much enthusiasm. In a few well-chosen words he expressed his acknowledgment of the honor conferred upon him, and promised to endeavor to discharge his duties with impartiality and fidelity.

Mr. Fox took his place as Recording Secretary. A communication was read from Ex-Treasurer R. B. Lawrence, of Louisiana, Treasurer of the First Convention. His statement of money received and expended showed a balance of sixteen dollars to the credit of the Association.

Mr. D. W. George, of Illinois, moved that the chair appoint a committee of five on Papers. Mr. T. L. Brown, of Michigan, suggested that the committee consist of two ladies and three gentlemen. However, no ladies could be found to serve, and Mr. George's motion having been approved, the Chair appointed : R. P. McGregor, of Ohio ; D. S. Rogers, of South Carolina ; S. J. Vail, of Indiana ; G. L. Reynolds, of New York ; C. Q. Mann, of New York.

Mr. W. G. Jones, of New York, moved a vote of thanks to the retiring officers. Adopted.

Mr. F. R. Stryker, of New York, moved that the convention adjourn till 10 o'clock Wednesday morning.

The motion prevailed, and the meeting adjourned.

WEDNESDAY, AUGUST 29.—MORNING SESSION.

President Hodgson called the Convention to order at 10:30 A.M. Prayer was offered by Rev. John Chamberlain, of St. Ann's Church, New York City.

The Chair announced that the rules of order for the guidance of the proceedings would be same as adopted at the last convention, as set forth in "Webster's Manual." Non-members who so desired, were invited to enroll their names before the opening of the regular business.

The Secretary read the following letter :—

FROM THE CHICAGO MUTE CIRCLE.

"TO THE NATIONAL DEAF-MUTE CONVENTION :

"As we all can fully recognize your great and important work to do much good for the intellectual and industrial welfare of the deaf and dumb, not only in our whole country, but in the civilized world, *we* un-animously greet you one and all, with our earnest hope that whatever may be done in your meetings will prove good and beneficial to the people of silence.

"We, who live too far in the West to come, will all be with you in spirit and prayers as brethren in love and harmony, and all join in sending our heartfelt congratulations for your firm and right stand in the general interest and welfare of all the deaf."

The chair exhibited a letter from Mr. C. W. Carraway, Mississippi, addressed to Mr. Johnson, of Alabama. The latter gentleman was not present, and the chair enquired if there was any delegate from Alabama, since if there was none, he was instructed to open the letter. No response was made, and the chair asked the pleasure of the convention concerning the letter.

Mr. Wilkinson, New York, moved that it be referred to the Committee on Papers ; seconded by Mr. Bond, New York, and adopted. Subsequently, the Committee on Papers reported through their chairman that they could do nothing with the letter, and would not present it for discussion.

Upon request of Mr. Fischer, Connecticut, the chair made announcement of "The Venture," a collection of poems by Miss Angie Fuller, of Savanna, Illinois.

The Secretary read the list of new members, which increased the total number to 165.

As the Executive Committee still remained in secret session, Mr. Fox's paper on the "Social Status of the Deaf" was declared to be in order. Mr. Bond, New York, moved that Rev.

Mr. Chamberlain be invited to interpret it orally for the benefit of hearing visitors. Passed.

Mr. Fox was introduced, and delivered his paper in signs, Rev. Mr. Chamberlain interpreting.

“SOCIAL STATUS OF THE DEAF.”

BY THOMAS F. FOX, NEW YORK.

Progress recognizes the objects of her care in all the pathways of existence. Scattered and varied as the views of life itself, she seeks them and obviates the ills to which they may be exposed. Keeping apace with the ages as they roll by, she shows her genius in the wonderful changes of the human condition.

Thus it is that in the lapse of time we view improvements which have been effected in the condition of the deaf; not all at once or without painful effort, but gradually and successfully until the problem of deaf-mute instruction is well nigh solved. In the midst of society we behold schools, with competent instructors, for their moral, intellectual and social welfare, where once they were permitted to grow up uncared for and in a pitiful condition of ignorance.

Considering more particularly the change in their social state we discover, without much effort, the vast difference existing between the deaf-mutes of the past and those of the present day. There is little need to call attention to the opinions which prevailed in the early days of deaf-mute instruction, when the silent and speechless were looked upon as uncouth specimens of human nature; when they were believed to know but little concerning the world around them, and could, consequently, have no business transactions nor any links of sympathy with the surrounding population; when they were regarded as forming a distinct and secluded community, their deafness precluding all communication with others.

That such opinions prevailed in former times is hardly to be wondered at, when we remember in those days an educated deaf-mute was a rarity. Schools were not then flourishing; the very science of deaf-mute instruction was as yet undeveloped, or at best in its earliest infancy. However, at the present day such absurd notions regarding the deaf are no longer tolerated; they

have given way to more enlightened ideas. Occasionally people will be met with who still cherish the old opinion concerning the deaf and dumb, but they form but a small class whose acquaintance with the capabilities of the deaf is too limited to qualify them to pass judgment. Still I am inclined to believe that, in some cases, deaf-mutes have themselves to blame that they are not more highly regarded by the hearing world about them. Instead of cultivating a spirit of true manliness and self reliance, they are willing to be treated as inferiors. Many appear to have the notion that because of their infirmity the world must give them a better chance than is accorded to those with all their senses. These are selfishly false views, which can reflect no credit on any deaf-mute by whom they are held. We are no distinctive class, and we do ourselves injustice in supposing that we are a distinct race of beings on account of our deafness. We happen to be the victims of circumstances, and since we differ from other people, only in opportunities, none of us should expect any return for what we may do, unless the work we perform constitutes a full return for the value received. Our purpose should be to endeavor and rise above our physical infirmity and struggle against the adverse circumstances resulting from our deafness. This it is ~~im~~possible for us to do, provided always that we make proper use of the intellectual and mechanical instruction which the various institutions afford their pupils. There can be nothing so debasing as the use of a misfortune to obtain such favors as will enable one to shirk the fatigue of manual labor. In contrast to this it is an ennobling spectacle to behold a man overcome formidable obstacles, ask no favor from any one, and earn his bread by honest industry. Most of us who are graduates of State institutions, have been provided with means of earning a livelihood, and have been taught by precept and example to expect no more than we are entitled to, and have earned through our honest endeavors.

There is one point to which we can not give too serious attention when seeking employment—viz., the *mode* in which we employ our talents. Most trades, and a good many of the professions, are open to us, and we have living examples of deaf-mutes successful as artists, editors, teachers, and even lawyers. Still there are a few, who, though blessed with bodily health and an education, prefer to rely on their deafness as a pretext for seek-

ing charity. People generally know so little of the disabilities under which we labor that it is an easy matter to impose upon their generosity. What a strange sight is an able-bodied, fairly-educated man who uses his deafness as a means of subsistence. The sooner the hearing world understands that we, who are educated, can support ourselves, the better it will be for the community. However, it is not my intention here to allude to the few exceptional cases where a mute, by reason of ill health or other causes over which he has no control, is unable to follow his trade or profession, and so is forced to seek the liberalities of the charitably inclined ; cases like these call for and are entitled to the sympathy and assistance of every benevolent heart.

The only other valid excuse that can be urged for pursuing such a calling, is that, in some of the institutions the system of trade instruction is such as to result in producing workmen who know little or nothing of the occupation they attempt to follow. The consequence is they are either unable to retain their places, or else must commence all over again. We know this to be so, and the remedy would seem to lie in a more carefully devised method of teaching trades in institutions. The ruling idea in the institutions is to make the industrial education of the pupils a source of pecuniary profit, without due regard to their improvement. So long as they turn out tolerable good work, no further care seems to be given to the matter. While there is no doubt as to the importance of this part of his education to a deaf-mute, it is still the fact that it is often badly neglected, both on the part of the pupil as well as of the teacher. To produce workmen competent to support themselves and able to compete successfully with the most skillful, it is necessary that expert teachers be employed as instructors. They should not only be able to teach the simpler rudiments of their trades, but able and willing to impart the secret of their skill. In my opinion, it seems wise to have, as teachers, where it is practicable, those who are familiar with the difficulties under which deaf-mutes labor, and so better prepared to instruct them. These teachers can occasionally be met with in the graduates of the institutions, who, from their sympathy and personal associations, become naturally the best instructors, provided they are masters of the trades they profess to teach. Supplied with all the contrivances of the trade and not stinted in appropriations for improved tools

and appliances, such teachers would certainly turn out workmen who would reflect credit upon the institutions from which they came.

One of the worst evils resulting from the custom of deaf-mutes peddling cards and the like, is the impostors who foster themselves upon the community under the plea of being deaf. That people should regard it only natural for the deaf to secure a living by these means, is certainly no credit to us. In fact, public opinion is thus influenced unfavorably toward the deaf, and a popular prejudice thus formed, nothing is so difficult as to overthrow it.

Having received an education and learned a trade at the expense of the State, we certainly owe a debt that we are bound to pay as honorable and useful members of society. But it is only by purging our class of all improper practices, and by proving ourselves as worthy of esteem that we can hope for any such results. Our deafness in itself is no barrier, provided our characters are unimpeachable and our callings respectable. In truth, I think our loss rather favors us in obtaining social recognition than otherwise. Few, indeed, can be found so rude or unkind as to slight a man for his misfortune. On the contrary, it will be found to be generally true that a deaf-mute of pleasant manners and worthy character will receive all the attention in society he could command with the faculty of speech and hearing. Often, indeed, it will be greater, for it is an exhibition of sympathy, which, while it supposes neither pity nor dependence, is alike grateful to those that bestow it and those that receive it. The cases of deafness are so few in the whole population, that from motives of curiosity, at least, the mute will rarely find himself alone or neglected, even among strangers. The novel method of communication by writing, the desire to observe the thoughts and feelings of a mind deprived of the ordinary means of utterance, will rarely fail to secure him the pleasure of an intellectual and social intercourse. Moreover the manual alphabet is pretty well known among speaking people, who, as a rule, are not averse to showing their proficiency in its use. I am, therefore, inclined to advocate the more frequent mingling of the deaf in the social pleasures of their hearing friends. Not, however, to the exclusion of intercourse with their fellow mutes, for experience has taught us that we are more at our ease among

ourselves than in the most selected hearing society, the arguments of certain teachers to the contrary notwithstanding.

Taking every thing into consideration, it will appear that we are no more excluded from society by the accident of deafness than we are exempt from its requirements as law-abiding citizens. With the favoring circumstances of an education and good manners, the misfortune of deafness diminishes in its magnitude, till it takes its place among the many ills of life, which, since they cannot be remedied, must be borne with patience and fortitude.

The Chair announced the paper open to discussion. Mr. Wilkinson, New York, asked that each speaker be limited to ten minutes. Agreed.

MR. DONNELLY :—"I agree with what Mr. Fox has said. Probably this subject has heretofore not received the attention it deserves. The social status of the deaf is now far above the position it occupied years ago. One of the best instances of this fact is the interest manifested in this, the Second National Convention. We have delegates from every section of the United States, and their bearing and intelligence show thoroughly that deaf-mutes are now on a social level with their more fortunate brethren. Society no longer regards deaf-mutes as a people who are debarred from taking part in the social events that are forever taking place.

"Deaf-mutes are no longer supposed to be subject to mere animal-like instincts, but it has been manifested that they are perfectly sensible to all the emotions that any person in full possession of his senses possesses.

"But still there is one thing that the public dispense too freely. This is 'pity,' or 'charity,' as it may be called. For instance, take a deaf-mute criminal, who is brought up before the court. The clever and wily lawyer, in words of touching eloquence tries to show the presiding justice that the deaf-mute is a being to be pitied. He is deaf and dumb. The crime should not be noticed, as the deaf-mute did not know better. Often the justice thus gets a mistaken idea of his duty. He reflects that the criminal is a deaf-mute. He is debarred from society, so reflects the justice. Society will gain nothing, if the deaf-mute

is imprisoned for the usual period of time for the offence. If he is let go without being punished, society will not suffer. Why? Because the prisoner at the bar is a deaf-mute. Anyhow, it is no harm to let the criminal go. The thief, drunkard, or whatever he may be, is let go, and the next day out come the daily papers with something like this:—

“ ‘Justice —— released the deaf-mute, who was brought up before him yesterday, on his plea that he did not know better. The prisoner appeared to be an intelligent young man, and conversed freely with his lawyer by writing.’ ”

“ So the prisoner appeared to be an ‘intelligent young man,’ but ‘did not know better.’ Pshaw! such details make one sick. This should not be. It should be stopped. The social standing of the deaf goes down, down, down, with such actions. Deaf-mutes receive a liberal education. They know the difference between right and wrong. A deaf-mute criminal should be punished to the full extent of the law. No mercy should be shown—not a whit. The deaf-mute should not be allowed to continue his career of crime, preying on society and lowering the standing of our class. He should be tried fairly, and if found guilty, treated accordingly. His deafness does not prevent him continuing his pernicious calling, as soon as he is released by the “pitying” justice. This must be stopped! Where justices or other court-officers have this mistaken notion, they should be set right. One bad deaf-mute must not be allowed to hurt the standing of a hundred of his brethren. There are many and easy ways of preventing this misconception of the duty of a justice towards society as regards a deaf-mute criminal, but I leave the settlement of this to the Convention, who doubtless can find ways and means to settle it to the satisfaction of all—excepting, probably, the criminal.”

MR. HOAGLAND.—“ From personal observation, I am inclined to believe that in some instances respectable mutes, when out of employment, will pursue peddling for a while, intending to return to their trade or profession when times are better. Gradually, however, they become fascinated with traveling, and their original timidity having been cast off, they keep on peddling through force of habit. I think that deaf-mute societies should help deaf-mutes when out of work, and thus discourage them from peddling.

“The different mute societies in the United States could form a National Association for the mutual protection of its members. Among other things, they could correspond with each other through their Secretaries, and keep each other posted in regard to the movements of peddlers, beggars and impostors. Let societies in their respective cities and towns make arrangements of some sort with police courts, so that when a beggar or impostor is found and brought to court, some member of the society will be on hand to give information concerning the prisoner, whether he is worthy or not, and as to his being what he pretends to be. In this way, we might gradually get rid of impostors, beggars, and all evilly-inclined deaf-mutes.”

At this point, a motion was made to close the discussion of Mr. Fox's paper, but failed.

Mr. Wilkinson then took the floor, speaking mainly on the necessity of deaf-mutes becoming familiar with the modes of intercourse between speaking people, so that they may enjoy such intercourse to advantage.

Mr. Elwell made a few remarks, giving it as his opinion that the status depended greatly on the amount and kind of training the deaf received at the institutions. He alluded to the neglect of some institutions of affording their pupils skilled training in the trades, as this had much to do with their pecuniary condition after leaving school, and thereby shaping their standing in society. He thought it was important that every possible facility should be afforded the pupil to become a skilled workman, able to support himself and to keep a place when once obtained. At present, it frequently happens that a mute loses his place, not from inattention to business, but from lack of knowledge of the details of the trade he is pursuing.

Mr. Thomas Brown spoke of the difficulty of obtaining employment for deaf-mutes, on account of their lack of a sufficient knowledge of trades. He advocated a more careful teaching of trades, as the only remedy for curing the evil.

Mr. George moved that the convention take a recess till two o'clock P.M., and that upon re-convening, the discussion of Mr. Fox's paper be resumed. Mr. Wilkinson wished to so amend

the motion as to table all further discussion. The amendment was lost, and Mr. George's motion prevailed.

At 12:20 the convention took a recess until 2 P.M.

AFTERNOON.

The session opened at 2:30 P.M., with the transaction of routine business. The chair invited those wishing to become members to enroll at once.

The original committee, consisting of Messrs. Thomas Brown, N. H.; Rev. Job Turner, Va.; George Homer, Mass., and J. P. Marsh, Conn., who, in 1850, presented to Dr. Thomas Hopkins Gallaudet a silver tray and pitcher in behalf of the deaf-mutes of New England, were present, and were invited to seats on the platform, Messrs. McGregor, Jones, George and Vail, acting as escorts. Each member of the committee made a short address, and was vigorously applauded.

Mr. Patterson, O., then presented a letter and resolutions from Mr. C. K. W. Strong, of Washington, D. C.

FROM C. K. W. STRONG.

“TREASURY DEPARTMENT, REGISTER'S OFFICE,”
“AUGUST 24, 1884.” }

“E. A. HODGSON, ESQ.:

“DEAR SIR:—I have the honor to hand the inclosed draft of my resolutions concerning the Gallaudet Centennial Celebration, requesting that, as you deem proper, you introduce them for action in the National Convention of Deaf-Mutes, with your remarks in their favor. If objected, or amendments are necessary, you may have them referred to a select committee (appointed by the President), who will consider and report on the same. I hope that they may be reported and agreed to without amendment.

“I regret much my inability to attend the convention. Hoping you will have a prosperous meeting, I remain,

“Yours truly,
CHAS. K. W. STRONG.”

RESOLUTIONS.

WHEREAS, The centennial anniversary of the birthday of the founder of deaf-mute education in America, Rev. Thomas Hopkins Gallaudet, D.D., will occur December 10th, 1887; and,

WHEREAS, That coming event will be appropriately celebrated by deaf people with festivals, speeches, etc.; therefore,

Resolved, That a bronze statue of said Gallaudet be erected on the grounds of the National Deaf-Mute College, Washington, District of Columbia.

Resolved, That bronze medals be struck and sold, for the benefit of the statue fund, to any one who may desire to keep one as a souvenir, and that the head of the medal be engraved and printed on heavy letter paper, and be sent along with these souvenirs.

Resolved, That a Commission of fifteen gentlemen of ability and intelligence shall be appointed by the President of the Second National Convention, to be denominated the *Gallaudet Centennial Commission*.

Resolved, That said Commission shall be given discretionary powers to carry the above resolutions into effect, and to consider new propositions that may be referred to them, and to carry them out as may seem to them expedient.

Resolved, That said Commission shall appoint a Resident Executive Committee to raise money for that purpose.

Mr. Bond moved that the letter and resolution be placed in the minutes. Seconded by Mr. McGregor, and adopted.

It was decided that the National Executive Committee should constitute the Gallaudet Centennial Commission. Mr. George suggested that the National Committee should be selected from among prominent deaf-mutes from all sections of the country, whether present at the Convention or not.

At three o'clock the discussion on Mr. Fox's paper was resumed.

MR. GEORGE :—" The discussion of Mr. Fox's paper has so far hinged mainly upon our status in the world of business with its various professions, trades and pursuits. It is gratifying to note the steady advance we have made towards securing recognition here, according to our ability, in spite of the alleged disadvantage of our deafness. Still, there is room for improvement here, and time will work it out as certainly in the future as it has done in the past. Surely we do not live in that barbarous age which looked upon the deaf-mute as bereft of those qualities which distinguished the human from the brute. Our condition now, unsatisfactory as it may seem, is a vast improvement upon this, and it gives promise of still further improvement. For our part, we have to—

' Learn to labor and to wait.'

“ It may be well to turn our attention now to our status at home, among our kindred, near friends, and in society at large. It is from our social intercourse in these circles that we derive a large part of our happiness. Here we may be treated with the utmost kindness, so far as our mere physical comfort is concerned, yet if there be no social intercourse, no exchange of thoughts, no communion of soul with soul, all this ministering unto our animal wants passes for naught, and the world would be as cold, cheerless and inhospitable as “Greenland’s icy mountains.” We are sent to school during the best years of our childhood, and there we have friends who can readily communicate with us and can entertain us with all the conversation our spirit demands. There our minds are stored with daily supplies of knowledge and reflection. We are taught to read and write, and sometimes to speak. Then we are turned adrift into the ocean of humanity. Armed with a good education, we can hope to obtain a tolerable measure of success in our pursuit of happiness in social life, but without this our condition would be pitiable indeed. Yet, even the best educated of us complain that we do not receive our fair share of attention. There may be a variety of causes to account for this. It may be that our hearing associates do not understand how to accommodate themselves to our peculiar condition. It may be that our modes of communication by writing, signs, or lip-reading and articulation, call for extra effort, and are hence too troublesome or disagreeable. Or we may turn to ourselves for some of the causes. We may not understand how to maintain an interest in ourselves. We may perhaps be so unlike other people as to excite their curiosity and sometimes their disgust. We may not pay sufficient attention to the general style of conversation that prevails among our hearing friends. We may not take sufficient pains to conform ourselves to their manners and habits of thought. Among them, we are as strangers in ancient Rome, and we should do as they do. Perhaps we are like Mahomet, idly waiting for the mountain to come to us. Instead of wondering why our hearing associates do not come to us and take more interest in us, it would be better for us to go to them and show that we are worthy of attention. We should read more. We should be well posted in current events and abreast with the general ideas of the day, and aim to be so stored with

general information that our friends will feel amply repaid when they take the trouble to converse with us."

Mr. Patterson took exception to that part of Mr. Fox's paper criticising deaf-mutes who pursue the occupation of card peddling as a means of subsistence. In his opinion, a deaf-mute, when by illness, or lack of employment, he is driven to an extremity, is justified in seeking a livelihood by peddling, or even begging, rather than permit his family to suffer for want of proper nourishment. In such a case, he did not regard a deaf-mute as disgraced, when the ends to be reached are considered.

Mr. Driscoll, New York, moved that the discussion of the paper cease, and other papers be considered. Seconded by Mr. Souweine, New York, and adopted.

"Deaf-Mutes in Politics," by Mr. Harry White, Massachusetts, was the next paper read. Rev. Mr. Chamberlain acted as oral interpreter.

"DEAF-MUTES IN POLITICS."

BY HARRY WHITE, MASSACHUSETTS.

As a class, we are a nonentity in the active and stirring drama of life—politics—in which all but those disqualified, either by reason of sex or total incapacity, take part. We have no influence whatever upon current events, except as individual voters, and wily politicians or grasping office-seekers never think of asking our aid at the polls in behalf of their favorite schemes, though, according to the latest census, we are thirty-four thousand strong.

In spite of our numerical strength, we are politically weak, for the obvious reason that we are scattered over a large area of territory far removed from each other's influence, and governed in our actions mainly by the difference in sectional feelings and prejudices. Thus a deaf-mute down South, brought up as he is in the traditions of the lordly land-holder, is either a Democrat or a red-hot Rebel; in Virginia, he is probably a Re-Adjuster; in Ohio, a steady Republican; in good New England, a sturdy Democrat, ready to do battle for popular rights as his sires did of yore. We possess several papers devoted to the interests of our

class, not to speak of the large number of small institution papers which are published for the benefit of the pupils, but not one of them is a political organ, as it would be impossible to suit the tastes of all on that particular subject, differing as we widely do in our views, colored as they are by partisan considerations and local patriotism.

Other people imagine, on account of the world of silence in which we dwell, that we are completely shut out from the busy arena of politics, and other stirring events that take place on the public stage. How greatly mistaken they are, it is needless to tell. For the daily papers serve as an excellent medium for the dissemination of political news, and are there not usually among our class a few gifted ones who take delight in enlightening the rest concerning the political situation of the day? And are there not usually pitched battles, between the most violent partisans in our midst, upon the merits or demerits of their respective candidates?

As a matter of fact, deaf-mutes are more than mere "lookers-on in Venice." They generally take quite an active part in the discussion of public affairs, and will be found to be better informed upon current events than the rest of the world suppose. The papers containing bits of political gossip are eagerly read and treasured up by the active adherents among our class, and there are not a few who will argue hour after hour upon a stretch in defence of their party or principles. At such times, it would be as interesting as a play to watch the flashings of the eye, the look of unutterable scorn and the various tragic attitudes of the body, as the quick fingers, apparently animated with life, hurl invective upon invective at the misdeeds of the other party, while in striking contrast, the quiet bearing, steadfast attention and unabashed gaze of the opponent under all these violent demonstrations, seem to indicate either a calm repose or perfect indifference. But never were appearances more deceitful; he is only biding his time with one foot put forward, the arms folded as if to repress the feelings of impatience and resentment which are struggling within his breast, the compressed lips—all these tell a plainer tale—and no sooner does his opponent come to a full stop, than he rushes into a fiery strain of denunciation, with his brows knitted in heavy frowns, stamping his feet the while for the sake of emphasis, now and then clearing up his counten-

ance, as with a smile of exultation he recounts the virtues of his party or ridicules the weakness or follies of the other.

Wanting as we are in political strength, none of us is debarred from holding subordinate positions in the public service, and retaining them upon our own merits. A glance into the several departments at Washington will reveal a good many quill-drivers upon whose ears the hubbub of a great city and buzz of conversation going on around them pass by unheeded, uncared for and unknown. These dumb clerks have been retained at their posts, upon good behaviour, as long, if not longer than most public servants. In the New York Custom House and Post Office, several deaf-mutes have been employed for more or less than a quarter of a century, without being removed for political reasons. All honor to whichever party in power. We hold conventions, it is true, but they are mainly devoted to pleasure or business, rarely if ever to politics; not that we shun that debatable ground, but simply because we have no axes to grind, and nothing to obtain under the federal government. Where some of us to run for offices, then lively times would be witnessed at such gatherings, much more lively than the public would credit, and who knows that there may be even now in our midst some *mute, inglorious* Blaine or Conkling, who requires but an occasion and an opportunity to distinguish himself! The only instance I have ever heard of a member of our silent community taking part in a caucus or political gathering, is the following, in which Gen. Butler figures prominently: "In Lowell, there used to live an old, highly respected deaf-mute, known by the name of 'Dumb Mike.' One day, he took it into his head to attend a political meeting which Gen. Butler was to address, as he was anxious to catch sight of the famous 'Old Ben,' whom it had never been his good fortune to gaze upon. Entering the hall early in the evening, he secured a seat in the front row, and patiently bided his time until the meeting was full, and Gen. Butler arose to address the audience, by whom he was greeted with vociferous applause. Old Ben cleared this throat, began his speech and looked around for sympathizing faces, as is the case with most speakers. His eye caught the steadfast gaze and interested countenance of Dumb Mike. To him, therefore, the speaker directed his attention the whole evening, gesticulating and nodding his head vehemently. Mike, vastly interested

the performance, bowed his head each time in accompaniment to the General's repeated nods, as is the habit of his class when addressed by other people. A part of the audience witnessed this *dumb play*, and soon the whisper went around, 'the General is talking to Dumb Mike,' and this was said with many smiles, and a wink of eye. The General, elated by the favorable impression he was apparently producing upon the object of his attention, talked faster and gesticulated more furiously. As soon as he ended his speech, he came down to shake hands with his friends, and went with an ill-concealed eagerness to where Mike was standing. Both were shaking hands, and beaming with smiles, as if they were old friends, and the General said in an affable tone, "How do you do? Glad to see you." Mike, catching the motion of his lips, quickly put his hand to his ear, at the same time shaking his head. Gen. Butler, gazing at him in astonishment, turned to a bystander, who, like the rest, seemed convulsed with laughter, asking: 'What the deuce does he mean?' 'Oh, that is Dumb Mike,' said the bystander. 'He is deaf as a post, and——.' The rest of the sentence was lost in oblivion by the sudden exit of the General in a towering passion. It was not long after this that the General, in Congress, gave it as his estimable opinion that deaf-mutes were but half-men."

Some of you are probably aware of an attempt to plant a deaf-mute community somewhere in the West, a few years ago. Several families of deaf-mutes went and settled there, rulers were chosen, the affairs of the infant settlement were managed by a dumb mayor and deaf aldermen. Ambitious visions of a seat in the halls of Legislature or Congress were indulged in by the most prominent members of the silent community. But the projectors had forgotten one important law of Nature; the children born in the community would be able to hear and talk like the rest of the world, as deafness is not necessarily hereditary but mainly accidental, and where then would the "Silent Community" be, after the rising generation attained the age of maturity? The class would have been obliterated in one generation, and its chief characteristics would have disappeared. But before that time came, dissensions arose among them, and like the tribes of Israel, they were scattered upon the face of the earth. This is the first modern instance of our class attempt-

ing to form a municipality by themselves, and it will, in all probability, be the last, as from the nature of things such an Utopian dream is impossible of fulfillment.

We have reason to be thankful for the great changes in our social and political condition which have taken place within the last half-century. Time was when a deaf-mute was classed with idiots and lunatics, or other irresponsible persons, and deprived of all legal and political privileges. Locke, in his *Commentaries on the Law*, pronounced us as an imbecile and irresponsible class, without any legal rights whatever. To-day, we are recognized as equals with our more fortunate brothers or sisters, in the eye of the law, in all save the precious possession of hearing, and our political rights are assured to us beyond the power of recall. We possess the right of suffrage, which, of itself, is a manifest recognition of our intelligence and capabilities.

There is one feature of the subject which we, as a class, must view with indignation, as it is one calculated to inflict the deepest wrongs upon others afflicted like ourselves, and against which we must enter our protest in unmeasured terms. In some places, we are too often made the victims of political changes, and one of the worst forms of the spoils system, in the matter of education. No sooner is one's party victorious at the polls, than the chief executive officers and teachers are displaced by others who do not possess the least qualification for the places. Ignorant of the method of communication with the pupils under their charge, devoid of any experience in the duties of their responsible offices, and indifferent to the interests of the institution, such men can not but render the greatest possible injury to the institution and retard its progress for a long time to come. The pupils suffer by their ignorance and inexperience to so great an extent as to be incapable of making steady progress. It requires a vast deal more ingenuity and skill to teach a deaf and dumb child than it does one who can hear and speak, and, in this case, much experience is necessary in order to make a good teacher. The best scholars are spoiled by new teachers, and the time of a deaf-mute's instruction is much more limited than that of the hearing children in the public schools. The teachers are rendered careless of their duties and less devoted to the interest of their pupils by the sense of insecurity which they feel, in view of the frequent changes of officers, and the effects are most dis-

astrous upon the pupils, who are entirely dependent upon their teachers for whatever mental instruction they stand in need of. Let their teachers have the full assurance that the continuance of their positions depend, not upon political favors, but upon their own conduct or efficiency, and they will be stimulated to their best powers, thus giving their pupils the benefit. If an old, tried teacher is displaced, his successor will be obliged to wait until he has learned the sign-language and become better acquainted with his pupils, which will take several years, and in the meantime his pupils will have to wait until he has reached the required degree of efficiency, or leave school before then, with their education half finished. Such a system of patronage can not be too strongly condemned, as its effects are demoralizing upon every department of the institution. To attempt to throw such obstacles in the way of a class so severely handicapped in the race of life, and struggling against other disadvantages, is nothing less than a crime against humanity. The evils of the spoliation system are nowhere so marked as in the institutions of the deaf and dumb. The institution which is free from political interference, has an air of contentment and prosperity about it. The principal is a firm, progressive man, anxious to raise his institution to the front rank; the teachers are happy in their lives, devoted to their profession, and thoughtful of the interests of their pupils. Look at the other picture. The institution, cursed with the doctrine, "to the victors belong the spoils," bears an unmistakable air of decay or neglect. Its principal is timid and hesitating, cruel and sometimes harsh in his dealings with the innocent pupils; the teachers partake of the same timidity, or else are indifferent and listless in the performance of their duties, bent only upon earning their salaries, and the pupils—God pity them—take no pride in their attainments, having no incentive before them. The money of the State is practically wasted in this case. If legislators fully realized the deep moral wrong of such a system, they would never meddle with institutions for the deaf and dumb.

MR. BOND :—"Deaf-mutes ought to go into politics with all the circumstances possible. They are but handfulls here and there, but they could accomplish some good with national issues, and also with State governments if they combined. We would be recognized did we go into a party united. If deaf-mutes neg-

lect politics, they can not be citizens of the United States. So long as they take no interest in politics, they are fit to remain on foreign soil. Politics protects the Union and its constitution, and deaf-mutes ought to study all they can from national politics to local politics. From the Federal Government down to the local city government, all are run by politics. If mutes do not take interest in politics, they become ignorant of the system of Federal Government. I advise all deaf-mutes to take all the interest they can in politics, regardless of party measures."

MR. ROGERS :—"I differ with Mr. White with regard to advising deaf-mutes to stand aloof from politics. I think they should be encouraged to interest themselves in politics more than they do, for I know an instance where politics proved very profitable to a deaf-mute.

"Mr. R. W. Branch, a friend of mine, is the deaf-mute alluded to. He went to school at the North Carolina Institution some years, and then two years at the National Deaf-Mute College. Finding it inconvenient to stay longer at college, he went to Florida and engaged in farming, but it failed to give him satisfaction. He then went to Nashville, Tenn., and obtained employment as a clerk in the Register of Deeds' office. Mr. Branch continued there for three years, and, perceiving by experience and observation, that he could manage the office as satisfactorily as a hearing man, he decided to run as a candidate for it at the next election. At first he encountered much ridicule and discouragement. His friends dissuaded him, but, being possessed of plenty of courage, he adhered to his resolution. He adopted the politician's tactics and gave barbecues, shook hands with every body, went to picnics and distributed broadcast his cards. In his first election he was defeated, but in the second he triumphed.

"Mr. Branch has held his office for three successive terms, and it is worth between \$3,000 and \$3,500 a year. The population of Nashville is about 12,000. Mr. Branch employs two hearing clerks to assist him.

"Deaf-mutes have some power in politics, for we have votes, and if we let politicians know the fact, we might bear some influence on them in voting for appropriations of money for advancing the general welfare of our class."

The third paper read was presented by Mr. Henry C. Rider of Mexico, N. Y.

“DEAF-MUTE LIFE INSURANCE.”

BY H. C. RIDER, MEXICO, N. Y.

LADIES AND GENTLEMEN:—Please permit me to encroach upon your time a few moments by bringing to your notice a subject which, to all of us, is pregnant with importance—that of life insurance—one which for many years, among our hearing friends, has been admitted to be a matter of vital interest. With us, it is a subject which has heretofore, until quite recently, received but little attention, principally from the fact that nearly all of us have, by reason of infirmity, been practically debarred from participating in its benefits.

All intelligent, far-seeing individuals, ought to have the good sense to realize that life insurance, with a forthcoming indemnity after death, is a sacred duty which they owe to themselves, their wives, husbands, orphans, or other dear friends. Viewing the subject in this light, thousands have obtained life-policies provided for dependents, or for other friends, and have thereby blessed humanity by averting impoverished distress. This is what has been done by many of our hearing friends, but not by us. And why not by many of us? Simply because we lack the sense of hearing, and, of course, are looked upon by life insurance organizations as being too liable to accidental death to make profitable patrons. To a large extent, but not wholly, are they justified in drawing for themselves such a safe conclusion, and the result is but a very few policies for the deaf and dumb. This is the substance of the difficulty in a nutshell. Next, as to its remedy.

For the especial benefit of the deaf and dumb, male and female, and also the hearing who may desire to participate in the bounties of the feast, I last winter formed, organized, and placed upon file in the office of the Secretary of State at Albany, as well as in the office of the County Clerk of Oswego County, the life insurance society known as the “Deaf-Mutes’ Mutual Benefit Association,” of Mexico, N. Y.; and as a duly and legally chartered association, officered by some of the most reliable, trustworthy business men of Mexico, together with a few

well-known, highly-respected deaf-mutes of the State, I soon after, with the aid of the other officers, began operations, in a modest way at first, for no good and safe philanthropy of a long-lived character has any affinity for mushroom growth. Large enterprises of great practical benefit to humanity, do not usually, at first, move by very rapid strides. The little boy does not produce a great snow-ball by turning a handful of snow once or twice, but by long and patiently rolling. The Washington monument and the Brooklyn bridge did not, like Jonah's gourd, grow up in a night, neither will they, like the latter, perish in a day. I would not compare the Association with those gigantic structures, but its principles are more philanthropic, and I trust its endurance will survive to be counted by centuries.

Well, although the Association is meeting with success, the deaf and dumb do not, as a whole, realize its mission, and are slow to awake to a conception of its prospective benefits. Our hearing friends are quick to perceive the need of life policies, and we should be like zealous. They have their life associations open to the hearing public, and the esteem in which they are held is plainly evidenced by the long lists of patrons. We have a similar association for our people which, being yet in its infancy, has no long roll of membership, but one which, when better understood, I trust, will rank high among life insurance associations. Being devised particularly to benefit the deaf and dumb, though open to others, and also to women as well as men, no deaf-mute of suitable age and physical condition should delay becoming a member upon the first opportunity. "In time of peace prepare for war," and in health prepare for misfortunes of your kindred or other cherished friends.

At death no thought, save that of spiritual preparation for the trying ordeal, can afford greater consolation than that we have made safe and suitable provision for the immediate necessities of those dependent upon us in life. Such matters should not be procrastinated. The grim monster Death is liable to approach like a thief in the night. But a breath suspends us between time and eternity. In a moment the silver cord is snapped asunder, and the victim is gone—prepared or unprepared; therefore, the subject of life insurance should be met at once, and without postponement.

My friends, the evil day is approaching, whether soon or later,

and let us display wisdom as well as humanity. Be true to your wives, husbands and children, or to your best friends, by becoming members of the "Deaf-Mutes' Mutual Benefit Association," and leave them, at your death, a substantial token, as a reminder of your appreciation of their affections and your interest in their welfare.

Upon the conclusion of the reading of Mr. Rider's paper, the President announced the names of the National Executive Committee, who are also to form the Gallaudet Centennial Commission :

NATIONAL EXECUTIVE COMMITTEE.

T. A. FROEHLICH, N. Y.	D. S. ROGERS, S. C.
J. T. ELWELL, PA.	THOS. BROWN, N. H.
ROBERT PATTERSON, OHIO.	HIRAM P. HUNT, ME.
D. W. GEORGE, ILL.	T. L. BROWN, MICH.
G. T. DOUGHERTY, MO.	W. McDOUGALL, N. J.
S. J. VAIL, IND.	JAS. S. WELLS, MD.
G. A. HOLMES, MASS.	G. W. STEENROD, W. VA.
W. H. WEEKS, CONN.	REV. JOB TURNER, VA.
OSCAR KINSMAN, R. I.	J. K. T. HOAGLAND, KY.

The Convention adjourned to 10 o'clock Thursday morning.

THURSDAY, AUGUST 30—FORENOON SESSION.

Proceedings opened at 10.30 A.M., with an invocation by Mr. S. Crossett, of Hartford, Conn.

The chair announced the order of business for the day to be :

1. Letters and communications.
2. Papers.
3. Report of the Executive Committee.
4. Miscellaneous business.
5. Announcements.
6. Adjournment.

A letter was read by the Secretary, from Mr. P. S. Engelhardt :

"MILWAUKEE, August 21, 1883.

"TO THE SECRETARY OF THE NATIONAL DEAF-MUTE CONVENTION :

"DEAR SIR :—I regret my inability to be present at the Second National Convention as a member of the Executive Committee and delegate, on ac-

count of the uncertain state of my mother's health. No instruction or motion was given or made to me from the Wisconsin Alumni Society for the Convention. Even the President of our Society was not instructed or requested by the Society to say something before your Convention. You should sit down on any pretended motion or instruction from the egotistic President of the Wisconsin Alumni Society. I hope the Convention will be a great success and in harmony.

“Respectfully yours,

“PHILIP S. ENGELHARDT.”

Mr. Jones, New York, was appointed a Committee to notify the Executive Committee that their report was in order. It was found that the Committee was not yet prepared to report. On motion of Mr. Bond, the Committee were instructed to report at 11 o'clock.

At the time appointed, the report was presented by the Chairman, and read by Mr. George. It recommended Washington, D. C., as the next place of meeting, and August, 1887, as the time. It also recommended Mr. W. H. Weeks as Treasurer of the Gallaudet Centennial Memorial Fund, which should be kept separate from the funds of the Convention.

President Hodgson (Mr. T. L. Brown in the chair) objected to August as the time for holding the Convention. He advocated December, and offered a motion in favor of December 10th, 1887.

Mr. George replied that the Committee had selected August as being more convenient for most deaf-mutes than December. The discussion was continued by Messrs. Patterson and Bond in favor of August. Mr. McGregor suggested that as the Gallaudet Centennary was in December, 1887, the Convention should meet in August, 1888.

Mr. Hodgson withdrew his motion, and offered as a substitute one to the effect that the Executive Committee be requested to reconsider the date agreed upon. Seconded by Mr. ——. This motion was debated adversely by Mr. George, but finally prevailed.

The Committee went into executive session, and while awaiting the report, Mr. Hodgson resumed the chair.

During the recess, announcements of picnics that were to be held, were made.

In a short time, the Executive Committee re-entered and reported.

REPORT OF THE NATIONAL EXECUTIVE COMMITTEE.

The National Executive Committee appointed by President E. A. Hodgson, held a meeting in Lyric Hall, on August 30th, 1883, at 9:30 A.M., Chairman T. A. Froehlich presiding. D. W. George was appointed secretary. Discussion ensued as to the best place for holding the next National Convention. The general opinion was that the West was entitled to have the next convention, but it was desirable to have a National Celebration of the one hundredth anniversary of the birth of Rev. Thomas Hopkins Gallaudet, the founder of deaf-mute education in this country, and no place for such a celebration was more appropriate than Washington City. Accordingly (on motion of Mr. H. P. Hunt, of Maine, seconded by Mr. J. K. T. Hoagland, of Kentucky), it was unanimously resolved that Washington City be recommended as the place for the third meeting of the deaf-mutes in national convention.

Discussion then ensued as to the month most suitable for holding the Convention. The general opinion was that it was not for the best interests of the Convention to meet on the precise date of the Gallaudet anniversary, December 10th, 1887.

Mr. W. H. Weeks, of Connecticut, offered a resolution recommending the last week in August, 1887, as the time for holding the Convention in Washington City. Mr. D. S. Rogers, of South Carolina, seconded. Mr. Weeks' motion was agreed to by a vote of 12 to 2.

The matter of devising plans for a suitable national memorial in honor of Rev. T. H. Gallaudet was considered.

Mr. W. H. Weeks moved to recommend that the members of the National Executive Committee be appointed agents to collect subscriptions for a memorial in their respective States, and that they be empowered to appoint sub-agents, and that due regard to economy should be observed in the expenses of collecting the fund.

Mr. Weeks' motion was seconded by Mr. Oscar Kinsman, of Rhode Island, and was adopted unanimously.

It required some time and consultation with artists to assist in determining the form of the proposed memorial, so nothing was decided upon.

Mr. J. T. Elwell, of Pennsylvania, moved that it be the aim of the committee to collect a fund of not less than \$2,500. Mr. T. L. Brown, of Michigan, seconded. Mr. D. W. George offered the amendment that the proposed fund be named the "Gallaudet Centennial Memorial Fund," which was accepted. Mr. Elwell's motion, as thus amended, was agreed to unanimously.

On motion of Mr. S. J. Vail, of Indiana, it was unanimously voted to select Mr. W. H. Weeks as Treasurer of the memorial fund, subject to the action of the convention in session.

The committee submitted its report to the convention in session. The time of holding the convention was referred back to them for re-consideration, some being in favor of holding the convention on the precise date of the one hundredth anniversary of Rev. Thomas H. Gallaudet's birth.

A second session was held, and on motion of Mr. Robert Patterson, of Ohio, it was agreed to recommend August, 1888, as the time of holding the convention.

This re-consideration was then announced to the convention in session.

The committee held a meeting on the afternoon of August 30th, to audit bills held against the convention. The committee recommended the payment of the following amounts :

To E. A. Hodgson, for advertising in the *Journal*, \$10.

To W. A. Bond, for advertising in the *Leader*, \$5.

To E. A. Hodgson, for printing badges, \$1.

To Jacques Loew, for furnishing ribbon, \$4.25.

To W. A. Bond, for services on Local Committee, \$10.

To John Wilkinson, for services on Local Committee, \$3.

D. W. GEORGE, *Secretary*.

THEO. A. FROELICH, *Chairman*.

Mr. Bond moved to accept the amended report, seconded by Mr. Godfrey. Mr. White made a point of order in opposition to the motion, but was not sustained by the chair.

Mr. George inquired if the motion just made meant to include year, month and place, and was answered in the affirmative. The motion was adopted.

Mr. Froehlich moved that the Executive Committee be empowered to decide upon the exact date of the meeting in 1888; seconded by Mr. Fox, and carried.

It was agreed that the President of the Convention shall have power to fill all vacancies that may occur in the National Executive Committee, such appointments being made from the State in which the vacancy occurs.

The Convention at 12.10 P.M., took a recess until two o'clock.

AFTERNOON.

The Convention re-assembled at two o'clock, and came to order ten minutes later. Business was resumed with the reading of a paper, by Mr. Jerome T. Elwell, on "The Truth about the 'Pure Oral Method.'" As Mr. Elwell was about to begin, Mr. Patterson objected to the reading of the paper as being out of order. The Chair decided Mr. Elwell's paper to be in order. Mr. Patterson appealed from the decision of the Chair.

Mr. George moved that the appeal be decided by a vote. Carried.

Upon being put to a vote, the President's decision was sustained.

Mr. Patterson gave his reasons for not wishing to have the paper read, arguing that it related to a question which did not concern the Convention. Messrs. George, McGregor and Fox, spoke in favor of having the paper read.

Mr. Hodgson (Mr. Weeks in the Chair) replied to Mr. Patterson. He said that Mr. Elwell was a teacher as well as Mr. Patterson, and as a member of the Convention, he had rights equal to any, which rights should be respected. Many of the members were instructors, following the combined method, and would like to have the paper read.

While Mr. Hodgson was speaking, Mr. Bond raised the point that as no question or motion was before the Convention, Mr. Hodgson was out of order. Mr. Hodgson having retired, Mr. George took the floor, and repeated substantially the same arguments in favor of the reading of the paper advanced by Mr. Hodgson.

Mr. White moved that Mr. Elwell's paper be read. Passed.

SOME TRUTH ABOUT THE PURE ORAL SYSTEM.

BY JEROME T. ELWELL, PENNSYLVANIA.

Mr. President, Ladies and Gentlemen :—I venture to presume upon your indulgence in whatever I may have to say. At the earnest request of some of your highly honored friends present, I was induced to prepare, almost extemporarily, the following few pages, with the hope not only of delivering as your mouth-piece before yourselves, but before the world, our candid opinion in regard to an educational system designed for our benefit, and known as “The Pure Oral System.”

Lack of speech, rather the want of hearing, while yet a misfortune which is neither to be disregarded nor unregretted, is one on which it is happily not our custom to harp. Perhaps a reason may be found in the fact that individual misfortune is not strictly individual in its inflictions. And rather than flattering ourselves into the belief of possessing any extraordinary power to overcome the trial of patience in this world, we assume that individual misfortune is national or universal misfortune ; that a person's deafness is not bounded within himself, but affects the whole community. Therefore, it becomes the interest and duty of that community to advance the condition of its unfortunate individuals. Afflictions, such as deafness, may not be within human power to cure, because the laws of nature are immutable, and nothing short of the presence of a divine spirit can accomplish such a miracle as the restoration of hearing. But God has given man a thinking brain, a tender heart and a helping hand, that he might minister to the wants of his fellowmen. Here, again, are evidences of a duty of mankind to aid one another. But how shall we, as a class, be assisted ? Surely not by alms, which pride properly forbids us to receive ; but by education, the great exilir that wakens the dormant soul to its responsibility for this life. It is the radiant boon that inspires within us a spirit of self-reliance and thereby raises us in our own and mutual respect. It causes us to forget our affliction, by giving the mind something worth dwelling on, and in this forgetfulness there is bliss. For this reason merely, what nobler act can a state or nation perform than by relieving our class of

its subjects by infusing into our minds the beautiful light of education? We say *nobler act*, because the education of the deaf has been too often considered *charity*. The day is already upon us, however, when governments are reminded of the rights of the deaf, and humble supplications before legislatures in their behalf, are becoming things of the past.

But we have been deviating somewhat from our purpose. Let us again ask: How shall we be assisted? By what means shall we be taught, and thus be fitted to assist ourselves? I refer particularly to mental development rather than manual skill. While gratefully acknowledging the "enlightened selfishness" of our government in affording us the first means to the world of thought by munificent appropriations, does not it behoove us, as wards, as children, as men, as *freemen* of the United States, to see that these pecuniary aids are not twisted from their proper course by a plausible system for our elementary instruction at school, which has nothing else to sanction it than "progressive" enthusiasm of popular and, too often, journalistic, ignorance? No doubt you all understand that I refer to the so-called "Pure Oral System." Perhaps it is unnecessary to remind you not to be confounded with what is known as the "Combined Method," a means of enlightening the darkened mind of the uneducated deaf-mute, which is as widely divergent in its methods as it is reasonable. In my mind's eye, the "Pure Oral System" is like "the free-lunch fiend." We must watch it, lest too many of its grabs prove not only too depredatory to ourselves and to the community at large, but also disadvantageous to the government which replenished the plate.

We pride ourselves of living in an age of "immense strides." Old fogysm is too slow. Instead of the post-mail of our grandfathers, we have interwoven a network of wire and rails round about the earth. Transportation becomes a matter of annihilating distance, and—

"Swifter than meteor's shaft through summer skies,"
From pole to pole the anxious message flies.

Every new invention, designed for the happiness of mankind, is given a fair and reasonable trial in the balance of experiment, and its merits fully tested. The telegraph and telephone had their day, and still have it. The audiphone or dentaphone has had its day, but that is all, as you, my silent friends, can testify.

So, also, in deaf-mute instruction in this country for the past seventy years, the signs and manual alphabet—the system of Thomas H. Gallaudet, whom we gratefully propose to immortalize with a bronze figure—have had their day, and still have it. As a medium of communication of ideas among ourselves, we all know how imperfect the sign-language is ; but then it is the most natural for us, and, being natural, is everything, though it may not be quite developed and systemized. The “Pure Oral System” is having its day, too ; but to me, everything, despite its plausible and over-enthusiastic claims, brand it as a method which has but a doubtful end in view, at least for all general purposes in the education and conversation of the deaf ; and, within these general limits, gives its future day the appearance of “a matter of curious supposition.” The reason is obvious, because *pure* oralism rests on the flimsy hypothesis that sound can be understood and reproduced simply by watching and *attempting* to imitate the organs that produce them, without the sense of hearing, and that every deaf person is possessed of this power in a greater or less degree, defects in his mental capacity, if there be any, to the contrary notwithstanding.

When signs and articulation help each other to suit individual cases in deaf-mute instruction—a method the most proper and reasonable—we have what is known as the “Combined System.” Of its great superiority over the “Pure Oral,” I am happy to say you are all living and worthy examples. Before me are faces, bright and intelligent, indicating hearts full of love and happiness—countenances that speak louder and more distinctly than an entire vocabulary of meaning than any plausible system of pure oralism could express. In the purely oral taught congenital deaf-mute we look for these characteristics ; and for the same or better social standing, we look, and look in vain ! Until the so-called “socially restored” deaf, that is, those who are dubbed so, are rescued from this flattering delusion, there will be no social restoration to speak of, except, as a friend, who is in a position to know, assures me, it be one case out of the hundred ; and while the combined method may not be perfection itself, every professional advocate and his intelligent pupil know that the latter has ninety-nine chances of social restoration to every one of the purely oral taught *deaf-mute*, whatever meaning may be attached to the term, “*social restoration*.” The

reason is clear: *the combined system requires less expense, less effort and less time, in reaching and developing the understanding.*

If social ostracism of an individual is a misfortune, permit me again to repeat that individual misfortune is a national or universal calamity which it becomes a duty through self and universal interest to avert.

In conclusion, I would say that it is fitting, and accordingly move that this Convention, representing the intelligence of the 34,000 deaf persons of these United States, declare their sentiments in favor of the "Combined System" over the "Pure Oral," and endorse Prof. R. S. Storrs' and Miss S. H. Porter's excellent articles in the late July number of the *American Annals of the Deaf and Dumb*, and recommend their careful perusal to all who may not have read them, and who may be further interested in this subject.

The paper was announced as being open for discussion.

Mr. Wilkinson moved that the discussion of the paper be postponed till 7 P.M. Lost.

Mr. Bond made a motion that each speaker be limited to five minutes. This was adopted.

MR. GEORGE:—"The value of the power of speech to the deaf has generally been greatly overestimated by those who hear. My own experience coincides with nearly every semi-mute of my acquaintance in showing that speech is of little value as a means of communication compared with writing. Taking away the hearing has about the same effect on one's speech as removing the rudder of a ship has on its course. The loss of hearing is invariably followed by an unnatural utterance of the voice which is often painful and disagreeable to listen to. Those who are deaf very soon become aware of this, and are quick to become sparing in the use of speech. Added to this is the great difficulty experienced in being readily understood by any but their most intimate friends and relatives. Again, the efforts of the deaf to speak, feel labored and unnatural to them. They are like trying to walk through a dark room full of chairs. They are like trying to play a tune on a fiddle. They are like

the efforts of a blind man to paint the rainbow. It is tedious, tiresome and disgusting work to them. Added to the already burdensome labor of articulating without the guidance of the hearing, comes the difficulty of finding appropriate language in which to clothe their ideas. The ungainly, ungrammatical, disconnected and extremely commonplace utterances that are stutted off the tongue of the deaf, form a striking contrast with the smooth, elegant diction that flows reading from his pencil. The reason of this is the attention on the one hand is divided between the choice of words and expressions easiest to articulate, and the proper articulation of them; while on the other hand it is concentrated entirely upon the clearest written expression of the thought, and while writing, there is more time to think. For practical serviceableness speech is very much inferior to writing, hence it appears of greater importance that the deaf should be taught to read and write with ease than to waste much time in the toilsome process of teaching them to speak, when the prospect is that they will use it so little in after life. Those who become deaf after having learned to speak by imitating sounds they hear, could receive some benefit in having their attention directed more particularly to the processes by which articulate sounds are produced, but this should be a super-addition to their education, such as the knowledge of a trade, painting and drawing, book-keeping or music (for those who can hear). Articulation, as the main part of one's education, is an absurdity. Why are the millions of heathens and civilized people on earth classified as illiterate and ignorant, because they can neither read nor write? They can speak. It is hard, hard enough to teach the deaf to write, why crush him with the additional burden of learning to speak through laborious mechanical processes. Some enthusiasts fancy they can rob the deaf of their sign-language. Vain thought! They might as well try to prejudice ducks against water. Our sign-language is God-given! Speech is a human invention! The language of signs is universal, that of speech local. Signs were used long before the Babel of tongues was sent to confound the human race."

MR. FOX :—"It has always seemed to me that too much attention is given to the opinions of *theorists* on this subject of teaching the deaf to articulate. We see men arguing in favor of the oral method, who from personal experience know compara-

tively little of the general subject of deaf-mute education. The fact that *some* teachers say that the deaf can be successfully taught to speak, seems to them to be sufficient. They make no distinction between pupils possessing an aptitude for such instruction and others who have none. I have had some personal experience of the articulation system under competent instructors, and while I have made some progress myself, being a semi-mute, I still deny that *congenital mutes* can obtain a better education or become possessed of more general information by means of the oral than by the combined system.

"The system which the pure oralists follow, is the word-method, which discards both signs and the manual alphabet, and thus sacrifices to the idea of the importance of speech all knowledge except that of simple and correct forms of phraseology. The words thus mastered are available only for the commonest purposes of life, and are acquired at the loss of much general information. In contrast with this the combined system embraces every method which experience has shown to be of value to the deaf. Many people have the mistaken impression that signs alone are its instruments, while in truth, it makes great use not only of signs, but of objects, pictures, natural pantomime and the alphabet, printed, written and manual. Besides these, it also employs articulation and lip-reading in cases where found practicable.

"It would appear that a system like this, which employs every available means for the end desired, must be the most perfect. It not only has the advantages of articulation and lip-reading, but other aids which the followers of the pure oral method do not employ. Of course it is all very fine to hear the oralists recount the possibilities of their system, but until they are able to produce more tangible results than have thus far been shown, I, for one, believe in the method which employs all possible means for giving deaf-mutes a good general education, and at the same time does not neglect to employ articulation and lip-reading where it is found they can be used with advantage."

MR. FROELICH :—"While I believe that both systems, articulation and the sign-language, are necessary for educating deaf-mutes, I do not think they can be taught successfully in conjunction.

"The articulate method, being the more desirable, as it in-

structs the pupils at once in spoken language, necessitating no translation, as does the sign-language, should be used in all cases to which it is adapted. Truly, the mute can make himself understood more readily among those of his own class by signs, but this is not the purpose of his education; his education is measured by his usefulness in, and his ability to make himself a part of the entire community.

“It may be said the deaf never reach perfection in articulation. This is not universally the case; still, granting it to be generally true, we frequently hear poor pronunciation by those in full possession of all the senses, or by foreigners, yet do we expect them to communicate with us by signs, because of their defective pronunciation? We certainly ought to lend the same consideration to the deaf-mute. Besides, we quickly become accustomed to peculiarities in pronunciation.

“But the articulate method is not adapted to all classes of deaf-mutes. For example, the child of feeble intellect (from disease or other cause) and the congenital mute, can not, as a rule, be taught by this system. However, in justice to congenital mutes, I will say that there are several cases which have come under my personal observation, in which the parties were totally deaf from birth, who have been taught to speak correctly and fluently, and to understand others readily, and who are exceedingly well informed and well read. But such cases are rare, and unless the child in such condition gives promise of success, it should be educated by the French system of signs.

“But the semi-mute, who may have become totally or semi-deaf at the age of four years or over, giving indications of an active and inquiring mind, can be successfully taught by the articulate system.

“Thus it is evident that both systems are necessary, but they should be kept separate and distinct. The deaf-mute has a strong propensity to sign-making. Signs are to him a natural language, in which, as has been said, he can make himself quickly intelligible to those of his own class. He will naturally, having no consideration for what will result in the greatest benefit to him, speak with his associates by signs instead of embracing every opportunity to use the vocal organs. He can only reach perfection in articulation by continual practice, and if it be desired that he be educated by this method, he should be placed

under such circumstances as will compel him to rely upon spoken language alone.

“After he has mastered the difficulty of controlling and modulating his voice, the deaf-mute can, at any time, if he so desires, make himself familiar with the sign-language. I believe he would never become a good articulator, if taught by the combined system.”

Mr. George moved that the resolution accompanying Mr. Elwell's paper be adopted. Mr. Froehlich asked leave to amend the resolution, so as to lay it on the table. The amendment was rejected, and Mr. George's motion adopted without a dissenting vote.

On motion, the Treasurer was directed to pay \$3 each to Messrs. George and Weeks for Treasurer's books for the convention and the Gallaudet Memorial Fund, respectively, and \$2 to Mr. Fox, for books for the Recording Secretary.

Mr. McGregor moved that all bills against the convention be referred to the Chairman of the Executive Committee. Passed.

Mr. Bond, referring to the First Convention, called for the report of the Committee on Constitution and By-Laws. None was offered.

Mr. Fox moved that the Executive Committee be instructed to prepare a Constitution and By-Laws, and report at the next Convention. Adopted.

Mr. H. C. Rider was excused from any further connection with the preparation of the Constitution and By-Laws.

Mr. T. H. Brown moved a vote of thanks to the Local Committee. Adopted.

Mr. Fox moved a vote of thanks to the City Press. Passed.

Mr. Driscoll moved a vote of thanks to the presiding officer. Passed.

Mr. Bond moved a vote of thanks to the Recording Secretary. Approved.

President Hodgson now advanced to the front of the platform and announced that the time had arrived when the deliberations of this representative body of the deaf-mutes of the United States must be brought to a close. He was much pleased with the harmonious and intelligent bearing which had characterized the proceedings of the Convention. He thanked the delegates for their cordial support and assistance by which they had lightened the duties imposed upon him as presiding officer. He failed to see many faces that had become familiar during the sessions of the First National Convention at Cincinnati. One member of the Executive Committee appointed at the last convention, Mr. Selah Wait, of Illinois, has gone to his final rest beyond the grave. Some of those present might not be on earth to participate in the "centennial" gathering. He hoped prosperity and peace would attend each one, and that all would endeavor both by precept and example, to elevate the status of the silent class everywhere among civilized humankind. He then declared the Second National Convention adjourned *sine die*.

A prayer was offered and the benediction pronounced by Rev. John Chamberlain, of New York.

E. A. HODGSON,
President.

THOMAS F. FOX,
Recording Secretary.

ROLL OF MEMBERSHIP.

Name.	City or Town.	State.
Bacharach, S.....	Philadelphia.....	Pennsylvania.
Bailey, William H.....	Beverly.....	Massachusetts.
Ballin, D.....	Hoboken.....	New Jersey.
Barnard, Mrs. R.....	Boston.....	Massachusetts.
Barnes, A. A.....	New York.....	New York.
Barrick, John.....	Cincinnati.....	Ohio.
Barry, Miss Annie.....	Baltimore.....	Maryland.
Barton, Mrs. C. H.....	Croton Landing..	New York.
Barton, Miss C. H.....	Croton Landing..	New York.
Berley, Miss Gussie.....	New York.....	New York.
Bond, W. A.....	Brooklyn.....	New York.
Brandt, Harry.....	Riegelsville.....	Pennsylvania.
Breen, Thomas.....	Philadelphia.....	Pennsylvania.
Brophy, D. H.....	Higganum.....	Connecticut.
Brown, F. T.....	Brooklyn.....	New York.
Brown, H. P.....	Oneida.....	New York.
Brown, S. M.....	New York.....	New York.
Brown, T. H.....	W. Henniker....	New H'pshire.
Brown, T. L.....	Flint.....	Michigan.
Bryan, Miss Annie.....	Trenton.....	New Jersey.
Campbell, P. A.....	New York.....	New York.
Capelli, A.....	Hoboken.....	New Jersey.
Carroll, Ed.....	Cleveland.....	Ohio.
Chapman, H. A.....	Salem.....	Massachusetts.
Coffin, J.....	Providence.....	Rhode Island.
Cole, A. C.....	Schenevus.....	New York.
Cornelius, S. P.....	New York.....	New York.
Connelly, Miss M.....	Windsor.....	Canada.
Cooper, C. H.....	Watertown.....	New York.
Crossett, S.....	Hartford.....	Connecticut.
Crossett, Mrs. S.....	Hartford.....	Connecticut.
Cullingworth, W. R.....	Philadelphia.....	Pennsylvania.
Davis, E. R.....	Thomaston.....	Connecticut.
Davis, H. H.....	Boston.....	Massachusetts.

Deering, W. A.....	Pittsfield.....	New H'pshire.
Delory, C.....	Phillipsburg.....	Pennsylvania.
Derby, Ira H.....	So. Weymouth..	Massachusetts.
Doane, C. S.....	Syracuse.....	New York.
Donnelly, Jas. F.....	Brooklyn.....	New York.
Donohue, J. P.....	New York.....	New York.
Dougherty, G. T.....	St. Louis.....	Missouri.
Driscoll, T. F.....	New York.....	New York.
Dunlap, Ed.....	New York.....	New York.
Durian, W. F.....	New York.....	New York.
Edmonston, C. D.....	Cornwall.....	New York.
Edmonston, P. W.....	Cornwall.....	New York.
Ekardt, A.....	New York.....	New York.
Elwell, J. T.....	Philadelphia....	Pennsylvania.
Emmons, Alfred.....	New York.....	New York.
Ennis, Wm.....	New York.....	New York.
Ensley, C.....	Southington....	Connecticut.
Erbe, H.....	Thomaston.....	Connecticut.
Evans, O. H.....	So. Royalton....	Massachusetts.
Fairman, H. M.....	Hartford.....	Connecticut.
Follette, Mrs. W. H.....	Providence.....	Rhode Island.
Fox, Thos. F.....	New York.....	New York.
Freyberg, Miss R.....	New York.....	New York.
Froehlich, T. A.....	New York.....	New York.
George, D. W.....	Jacksonville....	Illinois
Getsinger, T.....	Buffalo.....	New York.
Godfrey, T.....	Brooklyn.....	New York.
Goodison, T.....	Rochester.....	New York.
Goldberg, I.....	New York.....	New York.
Goldman, J. R.....	New York.....	New York.
Guggenheimer, A.....	New York.....	New York.
Grinnon, W.....	New York.....	New York.
Hallicy, E. J.....	Syracuse.....	New York.
Harrison, W. G.....	Philadelphia....	Pennsylvania.
Heller, R. C.....	Riegelsville....	Pennsylvania.
Henderson, A. L.....	Baltimore.....	Maryland.
Henry, Miss Hannah.....	Brooklyn.....	New York.
Hickock, W. D.....	Brooklyn.....	New York.
Hicks, Gilbert.....	Long Island....	New York.
Hitchcock, Miss E. H.....	Flint.....	Michigan.

Hoagland, J. K. T.....	Covington.....	Kentucky.
Heyman, Moses.....	New York.....	New York.
Hodgson, E. A.....	New York.....	New York.
Howe, Henry M.....	Boston.....	Massachusetts.
Homer, George.....	Boston.....	Massachusetts.
Homer, Mrs. Annie.....	Boston.....	Massachusetts.
Holmes, George.....	Boston.....	Massachusetts.
Houston, W.....	Philadelphia.....	Pennsylvania.
Hunt, H. P.....	Gray.....	Maine.
Ijams Miss M. M.....	Frederick.....	Maryland.
Ijams, J. P.....	Brooklyn.....	New York.
Jones, W. G.....	New York.....	New York.
Juhring W. L.....	Brooklyn.....	New York.
Juhring, Mrs. W. L.....	Brooklyn.....	New York.
Kevitt, Miss Hannah.....	Passaic.....	New Jersey.
Kinsman, Oscar.....	Providence.....	Rhode Island.
Klingman, Frank.....	New York.....	New York.
Knochel, F.....	Baltimore.....	Maryland.
Krause, W. H.....	Boston.....	Massachusetts.
Ladd, Amos A.....	Winsted.....	Connecticut.
Le Clercq, C. J.....	New York.....	New York.
Lefi, E.....	New York.....	New York.
Leonard, J. H.....	New York.....	New York.
Levi, Gustave..	Dubuque.....	Iowa.
Lewis, Miss Prudence.....	New York.....	New York.
Lloyd, J., Jr.....	New York.....	New York.
Lindemann, G.....	New York.....	New York.
Lipsett, W. H.....	Philadelphia.....	Pennsylvania.
Livingstone, R. D.....	New Britain.....	Connecticut.
Lounsbury, T. I.....	New York.....	New York.
Loew, Jacques.....	New York.....	New York.
Ludwig, Miss E.....	New York.....	New York.
Mann, C. Q.....	New York.....	New York.
Marsh, J. P.....	Thomastown.....	Connecticut.
McClellan, S.....	Mountain View..	New Jersey.
McDougal, W.....	Jersey City.....	New Jersey.
McDougal, Mrs. W.....	Jersey City.....	New Jersey.
McGregor, R. P.....	Columbus.....	Ohio.
McLaughlin, M.....	New York.....	New York.
Miles, E. E.....	Syracuse.....	New York.

Munger, R. D.....	Bridgeport.....	Connecticut.
Muth, John.....	Thomaston.....	Connecticut.
Nally, John.....	New York.....	New York.
Noble, Miss L.....	New York.....	New York.
O'Brien, J. F.....	New York.....	New York.
O'Brien, Chas.....	New York.....	New York.
O'Neil, J. F.....	Brooklyn.....	New York.
Page, J. W.....	Biddeford.....	Maine.
Patterson, Robert.....	Columbus.....	Ohio.
Porter, Geo. S.....	New York.....	New York.
Pownall, W. G.....	Brooklyn.....	New York.
Reynolds, G. L.....	Brooklyn.....	New York.
Rider, H. C.....	Mexico.....	New York.
Riegel, H.....	Riegelsville.....	Pennsylvania.
Roberts, Mrs. Clara.....	New York.....	New York.
Rock, F. C.....	Hartford.....	Connecticut.
Rogers, D. S.....	Columbia.....	South Carolina.
Rotter, F.....	New York.....	New York.
Russell, Jas.....	New York.....	New York.
Schrieider, T. H.....	New York.....	New York.
Sherwood, J.....	New York.....	New York.
Smith, Miss M. J.....	New Britain.....	Connecticut.
Smithson, Mrs. M.....	Cincinnati.....	Ohio.
Sonneborn, Miss S.....	New York.....	New York.
Sonneborn, M.....	New York.....	New York.
Soper, I. N.....	New York.....	New York.
Souweine, E... ..	Brooklyn.....	New York.
Sprague, T. T.....	Baltimore.....	Maryland.
Steenrod, G. W.....	Wheeling.....	West Virginia.
Stein, A.....	New York.....	New York.
Stengele, Henry.....	New York.....	New York.
Stowell, C. W.....	New York.....	New York.
Stryker, F. R.....	New York.....	New York.
Fullam, Miss Sarah.....	Rome.....	New York.
Terbush, W. A.....	New York.....	New York.
Thomas, A. L.....	Catskill.....	New York.
Tillinghast, J. T.....	New Bedford....	Massachusetts.
Treat, Miss B. H.....	Frankfort.....	Maine.
Tresch, J. F. J.....	New York.....	New York.
Turner, Rev. Job.....	Staunton.....	Virginia.

Vail, S. J.....	Indianapolis.....	Indiana.
Van Tassel, C. W.....	Tarrytown.....	New York.
Vosseller, Miss Dora.....	North Branch...	New Jersey.
Ward, Jr., J.....	Newark.....	New Jersey.
Washburne, Miss E.....	Sing Sing.....	New York.
Webster, C. E.....	Buffalo.....	New York.
Weeks, W. H.....	Hartford.....	Connecticut.
Weil, Miss Nettie.....	Plymouth.....	Pennsylvania.
Wells, J. B.....	Baltimore.....	Maryland.
Welch, Edward.....	Boston.....	Massachusetts.
White, Harry.....	Boston.....	Massachusetts.
Wilkinson, John.....	Brooklyn.....	New York.
Witschief, John.....	New York.....	New York.
Witschief, Mrs. John.....	New York.....	New York.
Will, Elam.....	Easton.....	Pennsylvania.
Wood, T.....	Syracuse.....	New York.
Wood, P.....	Boston.....	Massachusetts.
Woodworth, Miss S. E....	Brooklyn.....	New York.
Parsons, R. N.....	Bridgeport.....	Connecticut.
Wilson, E. D.....	Philadelphia	Pennsylvania.

DR. **D. W. George, Treasurer, in Acc't with the Second National Deaf-Mute Convention.** CR.

1883.			1883.		
Aug. 30.	Received from Members.....	\$159 00	Aug. 30.	Paid for 3 days' rent of Lyric Hall...	\$75 00
			" "	" W. A. Bond for services on Local Committee.....	10 00
1884.			" "	" E. A. Hodgson for advertising in <i>Journal</i> ..	10 00
Jan. 14.	Received from R. B. Lawrence, Treasurer of the First National Convention, Balance remaining on his hands....	16 00	" "	" W. A. Bond for advertising in <i>Leader</i>	5 00
			" "	" Jacques Loew for Silk Badges..	4 25
			" "	" John Wilkinson for services on Local Committee.....	3 00
			" "	" W. H. Weeks for Treasurer's Book.....	3 00
			" "	" D. W. George for Treasurer's Book	3 00
			" "	" T. F. Fox for Secretary's Books.	2 00
			" "	" E. A. Hodgson for printing Badges.....	1 00
			1884.		
			March 5.	By Balance on hand.	58 75
		\$175 00			\$175 00

D. W. GEORGE, *Treasurer.*

